A DESCRIPTIVE CATALOGUE OF SANSKRIT MANUSCRIPTS

Volume Eight, Part Two

TANTRA MANUSCRIPTS

A DESCRIPTIVE CATALOGUE OF SANSKRIT MANUSCRIPTS IN THE GOVERNMENT COLLECTION

UNDER THE CARE OF

THE ASIATIC SOCIETY

Volume Eight, Part Two

TANTRA MANUSCRIPTS

MAHĀMAHOPĀDHYĀYA HARAPRASĀD SHĀSTRĪ

Revised and edited by

CHINTAHARAN CHAKRAVARTI



THE ASIATIC SOCIETY

1 Park Street Kolkata

CATALOGUES & BIBLIOGRAPHICAL WORKS

A Descriptive Catalogue of Sanskrit Manuscripts in the Government Collection under the care of The Asiatic Society, Vol. VIII, Part II : Tantra Manuscripts

by Mm. Haraprasād Shāstrī

Revised & edited by Chintaharan Chakravarti

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FOREWORD

The Descriptive Catalogue of the Sanskrit Manuscripts in the Collections of the Royal Asiatic Society (Volume VIII, Part II) is a comprehensive catalogue of Tantra Manuscripts, which was prepared by Mahāmahopādhyāya Haraprasād Shāstrī, and later revised and edited by Professor Chintaharan chakravarti. The oldest Tāntrika work in this collection is *Kubjika Mata* (5804) which is written in later Gupta characters. This volume contains a descriptive catalogue of numerous works dealing with particular deities, rites, *mudrās* and *yantras* and *stotras* and *kavacas* of different deities. From the well-written Introduction of Professor Chintaharan Chakravarti, it appears that Tantra was, and perhaps still is, an integral part of the religious culture of India, and also that Nepal, Mithila, and Bengal were its three important centres. Tantra may be studied from the iconographic, sociological, and anthropological points of view which would throw some light on social history of the regions in which the Tantras flourished. Volume VIII, Part II of the *Descriptive Catalogue* is, therefore, a highly valuable work.

Kolkata
16.05.2006

Ramakanta Chakrabarty
General Secretary

A

DESCRIPTIVE CATALOGUE

OF THE

SANSKRIT MANUSCRIPTS
IN THE COLLECTIONS

OF

THE ROYAL ASIATIC SOCIETY OF BENGAL

BY

MAHĀMAHOPĀDHYĀYA HARAPRASĀDA SHĀSTRĪ,
C.I.E., M.A., D.LITT., F.A.S.B.

REVISED AND EDITED BY

CHINTAHARAN CHAKRAVARTI, KĀVYATĪRTHA, M.A.

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SYNOPSIS OF CONTENTS

INTRODUCTION

I. Plan and Execution of the Present Catalogue

The present Catalogue is based on materials left by the late Mahamahopadhyaya Haraprasad Shastri, whose widely comprehensive erudition in the various fields of Sanskrit literature and Ancient Indian History and Culture is well known. The present editor was entrusted with the task of revising and seeing through the Press the late MM. Shastri's notes. These consisted of slips containing descriptions of the various MSS., which were in the handwriting of MM. Shastri's assistants working under his direction. The present editor as far as possible did not disturb the notes as he received them, but where discrepancies were revealed on actual comparison with the MSS. themselves, these were rectified. Quotations in the descriptive slips were verified, and sometimes these were curtailed or elaborated as circumstances connected with the importance or otherwise of the work or the MS. demanded. The present editor also compared MSS. of works in the Government Collection with others in the Indian Museum, Society's own collection or in that of other institutions (e.g., the Baṅgīya Sāhitya Pariṣad, the Sanskrit Sāhitya Pariṣad and the Sanskrit College) which were accessible to him, with a view to make the descriptions full and complete. Apparent copyists' mistakes in the Sanskrit of the MSS. have been silently corrected in the Catalogue. A uniform system of plus signs, simple and square brackets, has been followed in the present catalogue to indicate illegible or obscure *akṣaras* and redundant words or *akṣaras*, as well as emendations and allowable conjectures made by the editor to make clear a quoted passage.

About a dozen MSS. belonging to subjects other than the Tantra were through some inadvertence included within the Shastri slips, and these have duly been taken out. A few nevertheless escaped the attention of the editor as the work was printing: these have been sorted out in the *Addenda et Corrigenda* printed at the end. On the other hand, the present editor has included descriptions of some fifty newly acquired Tantra MSS., occurring within the present Collection, for which no materials left by MM. Shastri were available.

Also cross-references have been given to a few Tantra works which have been inadvertently included in the other Catalogues in the Series [1]. A few works which were not identified in the slips left by MM. Shastri have been identified by the present editor in this Catalogue [2]. The Collection had some MSS. of the same texts split up into two parts with separate numbering, and through inadvertence this was not detected. The present editor has combined the split MSS. into the single ones that they really are, and has entered them as single items [3].

The present editor in revising and seeing through the Press this Catalogue, which owes its inception to the labours of MM. Shastri and can be said to have been prepared by him, has been actuated by a spirit of respect and reverence for the memory of the great scholar from whom he received his inspiration in studying, cataloguing and editing Sanskrit MSS. The MSS. described were very precious in the sight of the late MM. Shastri, and the present editor has taken pains that their special features be brought to the notice of scholars. He has for this purpose compared these MSS. with printed editions and descriptions of other MSS. of the same work from other Catalogues. He only hopes that the Catalogue as revised by him under the direction of the authorities of the Royal Asiatic Society of Bengal will be worthy of the great scholar who would have published it himself, had Fate spared him to us for a few years more.

The problem of arranging the MSS. was a difficult one. The importance of a proper classification of the Tantras for a correct appreciation of a particular work in its true perspective cannot be emphasised too strongly. It is evidently for this reason that enough stress has been laid on this matter in the Tantras themselves, which definitely forbid one sect following the prescriptions of another which are positively harmful to the former. But the traditional principles of classification are too intricate and obscure to be applied to a catalogue. They should form a special subject of study by themselves. It is all the more distressing to find that confusion is worse confounded by the fact that some of the later works are

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[1] Cf. descriptions under Nos. 6124, 6162, 6219, 6308, 6510 and 6716.

[2] Cf. Nos. 6055, 6126, 6154, 6155, 6161, 6164, 6189, 6191, 6246.

[3] Cf. Nos. 6254-5, 6655, 6712.

either spurious or constitute a curious hotch-potch of the views of different sects[1]. Under these circumstances a rough arrangement based on tradition, according to the deities dealt with, seemed to be most satisfactory and this has been followed in two of the three broad formal divisions into which the works have been classified at the first instance.

Under ORIGINAL TANTRAS come works, put in the form of interlocutions between divine beings or sages, though some of these are apparently very late and of not much importance.

Under DIGESTS have been grouped compilations attributed to historical personages though there are some which are anonymous including those the names of the authors of which could not be traced owing generally to the imperfect condition of the manuscripts. The Digests have been subdivided into four sections in accordance with the subject-matter of the works. Under STOTRAS fall hymns either associated with original Tantras or ascribed to particular authors. These have been arranged according to the deities eulogised.

In the case of Original Tantras[2] the traditional way of division into Yāmala, Ḍāmara, etc., has been roughly followed here and there

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[1] साङ्कर्यं सम्प्रदायानां ग्रन्थेष्वागमिकेषु वै । *Mantraratnākara* of Vijayarāma (*Ulwar*, Extr. 653).

[2] In this section the arrangement as found in the slips left by the late Mahamahopadhyaya H. P. Shastri was generally followed while a thorough rearrangement was made with regard to other sections.

The following statement will indicate the results of a partial application with regard to the Original Tantras of a principle of classification similar to the one followed in the case of Digests:

A. Comprehensive and General Works:—
 5951, 5972, 5992, 6029.

B. Works dealing with particular deities:
 I. Śakti
  (1) Kālī: 5930, 5964, 5991, 5999, 6011, 6016.
  (2) Tārā: 5929, 5949.
  (3) Tripurā: 5809, 5998, 6017.
  (4) Vagalā: 5893, 6084.
 II. Śiva: 6023.
 III. Viṣṇu: 5891, 6004, 6031, 6033.
 IV. Gaṇeśa: 5897, 6056, 6088.

C. Works dealing with particular rites, Mudrās, Yantras, etc.:
 (1) Kaula rites: 5934, 5993, 6015.
 (2) Japa, Puraścaraṇa etc.: 5978, 6006, 5983.

without any definite indication in that respect. But an arrangement similar to the one proposed in connection with the Digests would, as later considerations suggest, have been more appropriate and helpful.

It may be mentioned in passing that we have here fully or in parts four Ḍāmaras[1] (Bhūta-ḍāmara, Mātaṅgī°, Gaurī°, and Tridaśa°), four Yāmalas[2] (Rudra°, Kṛṣṇa°[3], Brahma°, Jayadratha°[4]), a number of Uḍḍiśa and Śābara-tantras, several works definitely assigned to one or other of the Srotas or Āgamas, e.g., Bhairavasrotas (5937), Mahāsrotas (5953), Ānandabhairava-srotas (5893)[5], Ṣaḍvidyāgama (6084), Kālikāgama (6090)[6]. It may be noted that a large number of the above-mentioned works are apparently late and have little authority. Not a few of them are full of incantations in the vernaculars.

II. Special Features of the MSS. described

(i) *Provenance.*—The present volume gives an account of over a thousand MSS. belonging to the Government Collection of Sanskrit and Sanskritic MSS. on permanent loan to the Royal Asiatic Society of Bengal. These MSS. refer to the subject of *Tantra* or *Mantra-śāstra* which forms an important branch of later Hindu (both Brahmanical and Buddhistic) religious and ritualistic literature. The present collection is unique in many respects. It is a fairly extensive collection, and quite a representative one on the subject,

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(3) Magic rites: 5830 ff, 5981, 6069, 6073, 6079, 6089, 6091.

(4) Yogic Tantras: 6102–3, 6113–6132.

(5) Tantric Upaniṣads: 6133–6.

[1] None of these names are found in the list of six *ḍāmaras* given in the *Vārāhī-tantra* and quoted in the *Vācaspatya*. It is not known however if the *Durgā-ḍāmara* of the list has any relation with the *Gaurī-ḍāmara*. The list of three *ḍāmaras* as given in the *Samayācāra-tantra* (5920) refers to a *Bhūta-ḍāmara* as also to a *Śakti-ḍāmara* which may have some connection either with Gaurī° or Mātaṅgī°.

[2] A reference to a fifth Yāmala called Umā° is met with in the colophon of the *Paramaśiva-sahasranāma-stotra* (6750) which is assigned to this Yāmala.

[3] It is not known if this has any connection with the *Viṣṇuyāmala* which is mentioned in both the lists of eight Yāmalas, one given in the *Samayācāratantra* and the other quoted by Bhāskararāya in his commentary on the initial portions of the *Vāmakeśvara-tantra*.

[4] Not mentioned in the *Samayācāra* list (5920).

[5] *Rudra-yāmala* is stated to belong to the *Dakṣiṇa-srotas* (Mad. XII, 5712).

[6] *Surendra-saṃhitā* is stated to belong to the *Pañcaśastrāgama* (Mad. XII, 5755).

and the MSS. which go to make it up have been collected not only from Bengal but also from other places in Northern India. The doctrines and rituals described in these MSS. are (or were) current in Bengal and Assam, Orissa, Bihar, United Provinces, Kashmir and Nepal, and also in parts of South India. Bengal works, i.e. works composed or written in or outside Bengal by Bengali Tantric scholars and religious men, naturally predominate in a collection acquired primarily in Bengal. A good percentage of these works have a special connexion with Bengal: these are well known in this province, and were written in the local script, and besides, their popularity is still to be evidenced from editions of many of these published from Calcutta and elsewhere in Bengal. Over and above these well-known works, we have in the present collection numerous other texts which have not been published at all, and in some cases they appear to have never been mentioned in other treatises or in digests or lists of Tantric works: thus these latter can be characterised as 'new' or 'generally unknown' Tantric texts, for both Bengal and other parts of India.

(ii) *Script.*—The scripts used in the MSS. are generally Nāgara and Bengali, with a limited number in Later Gupta, Newari, Śāradā, and Oḍiyā. Among MSS. in non-Bengali scripts those of works of a definite Bengal origin possess particular interest.

Of the many-sided contributions of Bengal to Sanskrit Literature which are known and held in esteem outside Bengal the works on Navya Nyāya or Modern Logic are the most important. They are held in high esteem and assiduously studied to this day by scholars all over India. Mention might also be made of the works of Madhusūdana Sarasvatī whose Vedantic writings have rightly earned for him an all-India popularity. In the field of Navya-Smṛti the reputation of the Gauḍa School is known to have been widely spread and MSS. of several works like the *Dāyabhāga* of Jīmūtvāhana and parts of the comprehensive *Smṛti-tattva* of Raghunandana are reported from different parts of India.

MSS. of few Tantric works, however, specially later digests, mainly of a ritualistic character, which are popular in Bengal, are known to have been found elsewhere. And this is not at all surprising, for there is scarcely any ritualistic work of an all-India popularity. As a matter of fact, different parts of the same province

are not infrequently found to follow different ritualistic manuals. This is a fact which makes the find of MSS. of Tantra works of Bengal in non-Bengali scripts all the more interesting.

The present volume describes MSS. of this type of works like the *Mantra-ratnākara* (6192), *Śākta-krama* (6197, 6199), *Tattvānanda-taraṅgiṇī* (6200), *Tantra-sāra* (6187ff) and *Karpūrastotraṭīkā* by Siddhāntavāgīśa (6629). It may be noted here that a MS. of the *Tantra-sāra* in Nāgara characters is also mentioned by Burnel (*Descr. Cat. Tanjore*, p. 207).

A reference may incidentally be made here to another ritualistic work of Bengal, the *Śyāmā-saparyā-vidhi* of Kāśīnātha Tarkālaṅkāra, a MS. of which is in the Madras Oriental Library (*Triennial Catalogue*, V. 5122).

(iii) *Material.*—The material on which the MSS. are written is mostly hand-made indigenous paper, the yellow-coloured variety of which is found to be manifestly superior, in point of durability, to the white-coloured stuff and especially to modern machine-made paper, which is used in a number of MSS.[1] Palm-leaf MSS. are very few in number—one (5804) in later Gupta script, a few each in Newari, Udiya and Bengali and only one (5807) in the Nagari script [2].

(iv) *Date.*—The number of old works and MSS. is very few in the present volume, as compared with that in some of the previous volumes of the Series. The oldest MS. described in the volume is the *Kubjikā-mata* (5804) which is written in later Gupta characters. Two other old MSS. that come next are those of the *Yuddha-jayārṇava-tantra* (Nos. 6110, 6109) one copied in 1097 A.D. and the other in 1270 A.D. Of the latest MSS. there are a few copied in the beginning of the present century (*Tantra-siddhānta-kaumudī*—6223, and *Mantra-siddhānta-mañjarī*—6224).

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[1] Exactly the same state of affairs was noticed in different parts of the country as early as the seventies of the last century (Gough—*Papers relating to the collection and preservation of Ancient Sanskrit Literature in India*, Calcutta, 1878, p. 15). Machine-made paper has been referred to in the earlier part of the volume as 'foolscap paper' or 'Serampur paper'.

[2] The rarity of palm-leaf MSS. in the Nagari Script was noticed in 1876 (Gough, *op. cit.*, pp. 211-2). It may also be noted in this connection that no palm-leaf MS. of any work in the Bengali language is known, while scarcely any MS. in Udiya on anything but palm-leaf is available.

The dates are indicated by means of various well-known eras, Śaka (S.E.), Vikrama-Saṃvat (V.S.), Nepāla-Saṃvat (N.S.), Bengali San (B.S.), etc. In one MS. (6114) the date of composition is curiously given in years of Tretā-yuga, while in several MSS. (5955, 5965, 6082) the names of the eras are not specified, so that it is not possible to ascertain accurately their dates. In one MS. (6038) the chronogram reads like a riddle difficult to solve.

(v) *MSS. of a general interest.*—As regards MSS. of a general interest of which there are very few in the present volume mention may be made of the following:—

(1) MS. copied for a lady [1]:

Saundarya-laharī (6681)—Copied for the recitation of Jayantī Devī.

(2) MSS. copied for and probably possessed originally by big personalities:

Kulamukti-kallolinī (6308) copied in 1877 V.S. under orders of Raṇodyota-sāha of Nepal.

Kāmakalākālī-stotra (6634) copied in Nepal in 1711 S.E. (1789 A.D.) by Govinda-śarman for Prince Bahādur Sāh who is probably identical with Rana Bahādur Sāh who is stated to have succeeded to the throne in 1775 (Landon, *Nepal*, I. 67).

Liṅgārcana-tantra (6024) MS. belonging to Lālā Rāmagati Rāya [2].

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[1] For a reference to several other MSS. copied for and by ladies cf. Y.R.A.S.B., 1938, p. 13.

[2] The records of the society generally do not give information regarding the find-spots and the names or whereabouts of the last owners of the MSS. from whom they were acquired by the Society. But fortunately some of the MSS. contain the names of the original owners of them. And of these we might mention the names of a few scholars:—

Kṛṣṇānanda-nātha, evidently a Tantric scholar (5840, 5906, 5811, 5862, 5905, 5925, 6047, 6204).

Rājakiśora Śarman, probably identical with the author of the *Śakti-ratnākara* (5915).

Reference may also be made here to the huge collections of Raghunath Malaviya, Harekrishna Vyasa and Lakshminarayana Kavi, MSS. from which generally bear the names of their owners.

(3) MSS. in the Nagari script written by or belonging to a Bengali, the use of the script among whom is extremely rare and is of a very recent growth:

Kalpa-sūtra (6168)—copied by Harikṛṣṇa Cakravartī in 1732 V.S.

Śiva-tāṇḍava (5966)—belonging to Harikṛṣṇa Cakravartī.

(4) MSS. of historical interest:

Kāma-ratna (6542). The MS. which was copied in 1635 Ś.E. (1713 A.D.) records that Pharak-Ser (Farrukh-siyār) was the lord of Delhi in that year—the year which is known to be the year of accession to the throne of Farrukh.

III. Special features of the works

(i) *Date.*—An idea has already been given about the age of the MSS. described here and one would naturally feel inclined to know something about the age of the works themselves.

The question of the date and authoritativeness of what passes as an original tantra is a difficult one. It is evident that some of them are very late commanding little authority even among the followers of the Tantras. But the actual dates of few of the works can be determined. The position with regard to the digests is of course better, though not always satisfactory. A number of these works are dated while the dates of a few can be ascertained with some amount of certainty from internal or external evidence. A list of the works in which the dates of composition are definitely mentioned is given below.[1]

6351-2.	Kramottama	1435 S.E.
6233.	Mantrārādhana-dīpikā	1488 S.E.
6199.	Śāktakrama	1493 S.E.
6533.	Puraścaraṇa-dīpikā	1512 S.E.
6659.	Śyāmākalpa-latikā	1514 S.E.
6694.	Ānandalaharī-ṭīkā	1527 S.E.
6183.	Śāradātilaka-ṭīkā	1695 V.S.

[1] The date of composition, though indicated, is unintelligible in both the MSS. (6628-9) of the commentary on the *Karpūrastava* by Durgārāma.

6214.	Āgama-tattva-vilāsa	1609 S.E.
6604.	Sāra-samuccaya	1770 V.S.
6511.	Dīpa-prakāśa	1677 S.E.
6303.	Śyāmāsaparyā-vidhi	1699 S.E.[1]
6228.	Dharma-vitāna	1779 V.S.
6439–41.	Kaulikārcana-dīpikā	1700 S.E.[1]
6573.	Mudrā-prakāśa	1752 S.E.
6215.	Āgama-tattva-saṃgraha	4933 Kali Era.
6661.	Śyāmāsantoṣaṇa-stotra	1756 S.E.
6647.	Kaula-gaja-mardana	1910 V.S.
6617.	Gorakṣa-śataka-ṭīkā	1943 V.S.

(ii) *Nature of contents of the works.*—The works described in the present volume, are mainly of a ritualistic character. There are few works here which directly expound the philosophy proper of the Tantras. The following pages, however, contain enough material that will be of interest to students of anthropology, iconography [2] and Sanskrit literature, particularly the later phases of it. It must still have to be admitted that this volume like the volume on Smṛti and Purāṇa contains much that is of little value and importance.

It will be noticed that works on the details of the worship of different aspects of Śakti or the Divine Mother by far outnumber those on all the other deities taken together. Of the ten major manifestations (*mahāvidyā*) [3] of the Divine Mother, again, Tripurā, Kālī, Tārā and Bhuvaneśvarī claim in a descending order the largest number of worshippers and consequently the largest amount of literature. Chhinnamastā (also known as Pracaṇḍa-caṇḍikā or Sumukhī), Dhūmāvatī and Vagalā are principally worshipped in connection with the performance of the black rites for the attainment of ulterior objects. They have few regular worshippers who regard them as their tutelary deities, so that the literature on

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[1] The date of one of the works must be wrong, as the first work, which according to the date given appears to be earlier, refers to the second, which is given a later date.

[2] Anthropomorphic descriptions of little-known deities like Āsurī (6070-1), Kālarātri (6063-4), and Tvaritarudra (6464) are highly interesting in this respect.

[3] Kālī, Tārā, Ṣoḍaśī (Tripurā), Bhuvaneśvarī, Bhairavī, Chhinnamastā, Dhūmāvatī, Vagalā, Mātaṅgī and Kamalā.

them is quite scanty. Śākta deities like Gāyatrī, Kubjikā and Caṇḍikā have only a limited local interest, being known and worshipped in particular localities. Among the other deities Śiva with his different aspects comes next as regards the quantity of literature dealt with in the volume. The literature on Viṣṇu is poorly represented here while a comparatively small amount of literature appears to have ever been produced on the cults of Gaṇeśa and Sūrya (Sun), evidently owing to the small number of devotees worshipping them as tutelary deities.

Of the various tantric rites only the more important and popular ones are found to have been treated in independent works described here. The six black rites [1] and other magic rites for warding off evils and securing prosperity, of course, claim a large number of works, mainly small treatises and manuals. But few of them command respect and authority even among orthodox scholars of Tantras being generally spurious, anonymous and comparatively modern.

Though this is not the place to give an elaborate account of the various rituals of the Tantras with which the works under discussion are primarily concerned, it is necessary to give a rough and general idea of their characteristic features in order to enable the general reader to appreciate the nature of the contents of the works. A more detailed account of them is given in Arthur Avalon's *Principles of Tantras* (London, 1914, 1916, vols. I and II).

Dīkṣā or initiation which is the most essential preliminary of the Tantra form of worship invests one with the right to follow the injunctions of the Tantras. And every Hindu, irrespective of any caste or sex to which he or she belongs, may be and until very recently was initiated with proper ceremonies by the family preceptor or some of his superior near relatives into the worship of a particular deity. At the time of initiation one of the many *mantras* with which a deity is worshipped by different persons on different occasions is communicated to the worshipper who is to keep it concealed like the most valued treasure. The mantra and the deity, appropriate for the worshipper, are determined by family practices as well as personal peculiarities of the worshipper, who is to mutter the mantra and per-

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[1] Magic rites for averting evil, subduing (a man or a woman), arresting any feeling or force, exciting enmity (between affectionate friends), overthrowing (an enemy) and causing destruction to somebody.

form other rites with it not only at the time of worship but also on the occasion of observing his daily duties like getting from bed in the morning and bathing. Though the form of worship[1] is essentially the same in connection with all the deities there are differences and peculiarities in the details of procedure which are pointed out in special treatises dealing with particular deities. The use of the 'Five *M*'s—*madya* (wine), *māṃsa* (meat), *matsya* (fish), *mudrā* (fried grain) and *maithuna* (sexual intercourse)—and the six black rites are not meant for all worshippers but for only the select few. Even all members of the Kaula sect of the Śāktas—a sect notorious for these rites—were not to observe these rites (I.H.Q.—X. 487f.).

The mantras[2] consist of one or more syllables indicated by word symbols which differ in different schools and which are explained in special dictionaries (6257–6265). They are known as *mālā-mantras*, when the number of syllables contained in them is more than twenty. Various rites are prescribed for making the mantras efficacious. Of these a very important one is the *Puraścaraṇa* (6530 ff) which consists of five elements, e.g., the muttering of the mantra for a prescribed number of times, *homa*, *tarpaṇa* and *abhiṣeka* with the same mantra followed by the feeding of Brahmins.

When a worshipper has attained to sufficient spiritual development he may undergo superior types of initiation culminating into *Pūrṇābhiṣeka* (6526).

The worship is offered on an image of the deity, on a consecrated pitcher filled with water on which fruits and mango-sprouts are placed or on a mystic diagram (*Yantra*) which represents the deity.

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[1] Two essential features of the worship are *bhūtaśuddhi* and *nyāsa*, aimed at the purification of the body and helping the gradual realisation of the supreme ideal of the Tantra form of worship, viz. the identity of the Individual soul with the Supreme Soul.

[2] Vedic mantras, with or without any modification, are also occasionally used. RV. III, 62.10 popularly known as the *gāyatrī*, is the commonest Vedic mantra which with necessary modifications is used in the Tantric worship of different deities. MSS. containing the texts of the modified forms of the mantra in connection with the worship of various deities are noticed in this volume (6499, 6281).

The Tantric use of the *Śrī-sūkta* (RV. I, 165) has been indicated in two MSS. (6500–1) which describe how different verses of the hymn are to be used in offering various objects in the worship of Lakṣmī as also in rites like *nyāsa* and *puraścaraṇa*. Uses of Vedic mantras in the purification of fish, meat and wine are described in works dealing with the Kaula cult.

While an image is immensely popular in Bengal, the diagram is more popular elsewhere (6579 ff).

IV. Some important works

A brief passing reference may now be made to the characteristic features of a selected number of the more important but little-known works, MSS. of which are described in the following pages. There are a good number of works which are unique and are noticed here for the first time. The names of these have generally been marked with an asterisk in the index of titles. But even under titles without any mark there are not a few works which though already noticed are either inaccessible elsewhere or are still unique other notices referring to MSS. described in the following pages. But in a manuscript collection it is not only the MSS. of hitherto-unknown works that are important and useful. It is not infrequently that MSS. of well-known works are immensely useful for the determination of the correct text of a particular work. Tantra works again, especially the original tantras, possess immense textual irregularities and variations. It will be noticed that even the number and arrangement of the chapters of a work differ in different MSS., a comparative analysis of several of which is therefore essential for a critical edition.

Some of the MSS. present different versions of even a number of later digests and commentaries. Of these mention may be made of the following:—

6232. *Mantra-candrikā* of Janārdana.

The MS. of the Society contains an elated version of the work of which a shorter version is described in L.II. 911.

6352. *Kramottama* of Nijātmānandanātha.

This seems to represent an abridged version of the work as contained in No. 6351.

6438. *Kaulāvalī* of Jñānānanda.

This constitutes a shorter version of the work of the same name published in the *Tantrik Texts* Series (Vol. XIV) [1]. An idea of the

[1] Notices of two manuscripts by MM. H. P. Shastri and Prof. Kielhorn reveal that the work had other versions as well (*Ind. Cult.*, III, p. 519).

relation between the two versions may be had from the following statement:—

Number of chapters in the MS.		Corresponding portions in the edition of the Tantrik Texts Series.
I	..	II. 50—II. 104.
II	..	III. 105—V.
III	..	VI.—VIII. 38.
IV	..	VIII. 39—IX, 41+first few lines of Chapter IV.
V	..	IX. 71—X. 141.
VI	..	XI.
VII	..	XII. 1-131+last few lines of Chapter XIII.
VIII	..	XIV.
IX	..	XV.

6595. *Haṭha-pradīpikā.*

This seems to contain a smaller version of the work as known through different editions.

6817. *Mallādarśa* of Premanidhi Pantha.

This may be a shorter version of the work described under No. 5971 where no name of the author is traceable.

Besides the above-mentioned works, the following works and MSS. in the different sections of the Catalogue deserve special mention.

A. Original Tantras.

(1) *General.*

The *Vīra-tantra* (5925–7) which deals with the worship of Kālī, Tārā and other deities, specially in connection with left-handed worship, has a very unsatisfactory text. The first four chapters agree in all the three MSS. Chapters 5–10 in 5925 agree with chapters 5–11 in 5927. The last four chapters in 5927, however, have no corresponding matters in any of the other two MSS., the concluding chapters of which agree but for the chapter numbers [1].

[1] Chapters 10, 11 and 13 of 5925 agree respectively with chapters 5, 6 and 8 of 5926 which has no colophon for chapter 7.

It is not known if this is the work referred to by Raghunandana in his *Smṛti-tattva*.

A reference may be made here to a work called the *Bṛhad-rudra-yāmala* (5866-7) which has little connection with the *Rudra-yāmala*. The Society seems to possess all the known MSS. of the work —three in number [1]— two of which both incomplete, are described here and the remaining one, which is complete belongs to the old collection of the Society. The work is in the form of an interlocution between Kṛṣṇa and Nārada. It deals with the worship of various deities like Gaṇeśa, Kālī and Pañcānana, the popular Guardian Deity of children.

The only work so far known expounding the doctrines and practices of the little-known but catholic Pārānanda school of Tantric worship, which puts a taboo on ritualistic details as also on animal sacrifice, apparently an essential feature of Śakti worship, appears to be the *Pārānanda-sūtra* published in the *Gaekwad's Oriental Series.* The present collection possesses a fragmentary manuscript of another small work on the subject, called the *Pārānanda-mata* or *Paramā-nanda-mata-saṃgraha* (5982). It gives a brief but clear and systematic account of the views of the school. This is a metrical work, with a few prose-lines here and there, containing about a hundred verses. Some of the verses, which are apparently borrowed by both from an earlier source, are found in the printed text also. The language in both the works is occasionally almost identical. The fragment has been published in JRASBL. (1939, pp. 467-7), with a short summary of the contents in English.

The *Ākāśabhairava-kalpa* belonging to the *Mahāśaiva-tantra* appears to be a big work of which a portion, complete in itself, dealing with various magic rites is preserved in a MS. of the Society (5895). Another portion, a considerably bigger one, belongs to the Tanjore Library of which a modern copy is in the Bhandarkar Oriental Research Institute. This portion deals with the details of the worship of Sāmrājya-lakṣmī (Presiding Deity of Sovereignty) and with Rāja-dharma (royal duties). A detailed description, containing a list of contents, of the last-mentioned manuscript is given in the *Karnataka Historical Review* (1939, pp. 7–18)

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[1] For an account of the MSS. and their contents cf. *D. R. Bhandarkar Volume*, pp. 77–81.

by Mr. P. K. Gode who believes that the work is associated with the State of Vijayanagara, a picture of which, Mr. Gode thinks, is reflected in the work.

The *Rādhā-tantra* (6002-3) is an interesting work which seeks to demonstrate the supremacy of Śakti worship through the life and achievements of Kṛṣṇa, who is represented as an ardent worshipper of the Divine Mother. It is definitely stated that devotion to Śakti was at the root of all the superhuman achievements of Kṛṣṇa (ch. 22). Kṛṣṇa performed various Kaula rites in the company of Rādhā, an incarnation of Padminī who was an attendant of Tripurā (ch. 6). Vṛndāvana was the proper place for the ritualistic practices of Kṛṣṇa, as the Divine Mother always resided here and the two principal trees of the place, e.g., *tamāla* and *kadamba*, were nothing but different forms of Kālī and Tripurā (ch. 21). The work, however, seems to be a comparatively late one. Though no definite date can be assigned to it, one limit of its age is supplied by the *Śyāmāsaparyā-vidhi* (6303) of Kāśīnātha composed in 1699 S.E. (or 1777 A.D.), which refers to the *Rādhā-tantra* as one of the source books utilised by it. That the work was regarded as authoritative is testified to by the large number of manuscripts and printed editions that the work possesses as well as by references made to it in later digests like the *Śakti-ratnākara* (6216) of Rājakiśora of unknown date and the *Śyāmāsaparyā-vidhi* already referred to. The existence of a work called *Bṛhad-Rādhātantra* (*Cat. Cat.*, I. 504) may not unlikely be an indirect evidence of the popularity of the work which led to a 'longer version' (*Bṛhat*) of it. The work may have originated or at least was more popular in Bengal. Manuscripts of it are mostly known to be in Bengali characters and all the known editions are published in Bengal and in the Bengali script [1].

The Society possesses only one MS. of the *Mahānirvāṇa-tantra* (6039) which has been published several times by different scholars [2]. But curiously enough the number of known MSS. of the work is quite disproportionate and very small. Only two MSS. are noticed in the *Catalogus Catalogorum* (I. 298 under *Nirvāṇa-tantra*). It

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[1] For a detailed account of the contents of the work cf. *Sāhitya Pariṣat Patrikā*, vol. 46, pp. 296–300.

[2] A list of the various editions of the work is given by Arthur Avalon in the Introduction (pp. viii-ix) to his edition of it published in the Tantrik Texts Series (Vol. 13).

does not seem to have occupied an important place in the literature of the Tantras. The work is not mentioned in the well-known lists of Tantras, e.g., the *Toḍala-tantra* list and the *Vāmakeśvara-tantra* list. Scarcely does any of the famous Tantric compilations refer to or quote from this work. Of the few works which contain references to the *Mahānirvāṇa* mention may be made of the *Krama-dīkṣā* of Jagannātha[1] (6525) and the *Sarvollāsa-tantra* (6204) of Sarvānanda[2].

It seems that it was owing to these facts that the work was suspected in some quarters to be a fabrication in whole or in part of Hariharānanda, the guru of the celebrated Hindu 'reformer' Raja Ram Mohun Roy, 'written with the object of pushing the Reformist views' of the latter. It may be pointed out in this connection that the work 'was first published by the Adi Brahma Samaj under the editorship of Ananda Chandra Vedantavagisha'. 'The preface to this edition stated that three MSS. were consulted; one belonging to the library of the Samaj, the second supplied by Durgadas Chaudhuri, and the third taken from the library of Raja Ram Mohun Roy.'[3]

(2) *Works on Different Deities.*

We have here a number of works pertaining to the cult of Durgā. The *Māyā-tantra* (5985), which may or may not be identical with the work of the same name quoted in the *Tantra-sāra*, the *Śakti-ratnākara* and the *Āgama-tattva-vilāsa*, prescribes (ch. 8 and 9) and speaks highly of (ch. 12), Kulācāra in connection with the worship of Durgā with the details of which it deals. As some of the MSS. end with chapter 7 the genuineness of these chapters may not be beyond all doubts. Two works assigned to the *Rudra-yāmala* (5879, 5885) deal with the worship of the deity during the famous autumnal festival of Northern India known as Navarātri as well as with the nine well-known forms of the deity. The *Vanadurgā-kalpa*

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[1] Some of the references have been identified, e.g., धातुप्रतिमयं लिम्पात् (fol. 18A = VIII. 279), देवतां भाविताधाराम्, प्रत्येकबिन्दुं भवितावत्, वसुधारां प्रकल्पयेत् (fol. 21A = IX. 91–93).

[2] Chapters 6, 58 and 59.

[3] Introduction and Preface to the edition and translation of the work by Arthur Avalon (Madras 1928, Calcutta 1913).

(6067) describes the details of the worship of Vanadurgā, a deity whose worship is highly popular in several districts of Bengal[1]. There is, however, no work here which describes all the rites to be performed by the regular worshippers of the deity, of which there is a good number in Bengal.

Works on deities whose rituals are dealt with both in original Tantras and Digests have been noticed, for the sake of convenience, only under Digests.

(3) *Works on Caitanya.*

A number of apparently late but nevertheless interesting works refer to or deal with the worship of the great Vaiṣṇava saint of Bengal—Caitanya. These are associated with well-known Tantric texts. In one of them, associated with the *Kulārṇava* (5913), the divinity of Caitanya is established with various arguments. In another, associated with the *Viśvasāra-tantra* (6038), which professes to give an account of this 'secret' incarnation of Viṣṇu, the date of his appearance is also indicated (4586 of the Kali age). In the *Ūrdhvāmnāya-saṃhitā* (5959) he is referred to as an *avatāra* in place of the Buddha. It is significant that the last MS. is in the Nāgarī script and presumably is of a non-Bengali origin. Of other works of the type reference may be made to the sections on Caitanya ascribed to the *Brahma-yāmala* and the *Kṛṣṇa-yāmala*, manuscripts of which are found in the old collections of the Society (AS., p. 64) and the Baṅgīya Sāhitya Pariṣad (VSP., p. 41).

(4) *Works on Alchemy.*

Among manuscripts of works on alchemy reference may be made to the following:—

Rasārṇava (5870) and *Rasa-kalpa* (5871) associated with the *Rudra-yāmala* deal with various preparations of mercury. The *Suvarṇatantra* (6101) and *Svarṇatantra* (6824) describe the synthetic preparation of valuable metals like silver and gold.

(5) *Works on the use of hemp.*

We have here a small manuscript (6068) containing an extract on the Tantric use of hemp. The topic has been incidentally dealt with in a number of Tantra works. The *Mahānirvāṇatantra* (V.

[1] cf. JASB., 1930, pp. 382-3.

82-87) gives directions for the ritualistic purification of hemp. One entire chapter of the *Sarvollāsatantra* (6204, ch. 30) deals with its use and efficacy. Five names of hemp are given[1]. Hymns to deified hemp are described in ASB., VII. 5574, 5655. The use of the drug in a number of folk-rites is also known.

(6) *Works relating to the science of warfare.*

A reference may be made to manuscripts of more or less familiar astrological and magical works connected with the science of warfare in old India. These works are generally associated with the Tantras. Some of them like the *Narapatijayacaryā* (with sections bearing the stamp of the Tantric form of composition), a MS. closely agreeing with which has been described under the title *Brahmayāmala* (5892), are definitely stated to have been based on the tantras, especially of the *Yāmala* class, while one, *Yuddhajayārṇavatantra*, (6109–12) at least is actually styled a tantra. They deal with what is called *Svarodayaśāstra* or the science of sounds, a lack of the knowledge of which brings about the fall of a king, even though rich in armaments. Incidentally, they describe mystic diagrams to determine the future of royal undertakings, lay down the details of magical and Tantric rites such as initiation into warfare, consecration of the weapons to make them infallible, six black rites of the Tantras for controlling and causing the destruction of enemies.

B. Digests.

(1) *General works.*

Under this section reference may first of all be made to several commentaries.

Uncertainty seems to surround the names of the authors of two commentaries of the *Prapañca-sāra* (6174-5). Different MSS. refer to different names while some of the MSS. give no name at all. Even the name of the preceptor of one of the commentators (6175) is not known for certain. While it is given as Vaikuṇṭhavāṇī or Amararājasarasvatī in the introductory verses, it is definitely referred to in the last colophon as Umaraprakāśa. The Society possesses MSS. of two commentaries (6182-3) on the *Śāradā-tilaka*

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[1] ऊर्मिला समदा देवि विजया शिवप्रिया च ।
भङ्ग च पञ्चेशानि पञ्चधाख्यानुबोधितम् ।—*Sarvollāsa-tantra* (30. 22).

which do not seem to have so far been noticed. One of these (6183) was composed in 1675 V.S. or 1618 A.D.

The chief interest of the *Vidyārṇava* (6206) lies in the account it gives of the foundation of the town of Vijayanagara. The account, which does not appear to have so far been recorded in any of the several modern works on Vijayanagara, does not, unlike other legendary accounts, refer to Harihara Bukka and Vidyāraṇya whose names are almost invariably associated with the foundation and the naming of the town. It does not constitute a version of the legends already recorded but gives a new and independent story by itself. In giving the history of the composition of the work it is stated that it was composed at the request of an unnamed king [1] of Vijayanagara, the posthumous son of Prauḍhadeva. The author appears to have been a man of influence. For it is told that when Prauḍhadeva died [2] leaving his queen with child it was the author of the present work who acted as regent in pursuance of the wishes of the people. As regent he is stated to have built the beautiful town of Vidyānagara (Vijayanagara) resembling the mystic Śrī-cakra. When the son of Prauḍhadeva attained majority and was fit for carrying on the duties of a king he was placed on the throne. And at the request of the king and learned men of eminence the work was composed.

According to Prof. Salatore the foregoing version of the story about the origin of Vijayanagara has no historical value. The *Vidyārṇava*, Prof. Salatore rightly observes, can in no way be assigned to a date earlier than A.D. 1446, the year of the death of Prauḍhadeva, whose posthumous son could come to the throne only after that year [3], when the town had already been in existence for a large number of years, having been constructed in 1368.

Besides referring to the history of the origin of Vijayanagara the work under review traces the line of teachers of the school of Śaṅkarācārya, beginning from the great master and ending with the

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[1] The name of the king is given as Ambadeva by Mahamahopadhyaya Gopinath Kaviraj presumably on the authority of the MS. of the *Vidyārṇava* belonging to the Benares Sanskrit College (*Brahmasūtra*—Acyutagranthmala, Benares, Introduction, p. 54).

[2] For an account of the death of Prauḍhadeva and other details about the author of the work cf. *Ind. Cult.*, VI. 107–9.

[3] *Ind. Cult.*, VI. 244-5.

present author who claims to have directly belonged to the school. A similar list is also found in the *Kramottama* (6351-2). It is to be noted that both the lists contain names otherwise unknown.

The *Mantra-kamalākara* (6238) is a little-known work of the celebrated Kamalākara Bhaṭṭa, author of the *Nirṇaya-sindhu*, son of Rāmakṛṣṇa, grandson of Nārāyaṇa and great-grandson of Rāmeśvara. The work is stated to have been compiled for the benefit of the author's son, Ananta. The section on the worship of Rāma belongs to Rāmakṛṣṇa, father of Kamalākara. Another manuscript of the work referred to in *A Catalogue of Sanskrit Manuscripts in the Private Libraries of North-Western Provinces* (Allahabad, 1877–86) and mentioned by Aufrecht (*Cat. Cat.*, I. 429) is scarcely accessible at the present moment [1].

The *Mantra-muktāvalī* (6239) of Purṇa-prakāśa, of which the Society possesses a manuscript complete in 25 chapters, appears to be one of the oldest of Tantric digests. The MS. of the Society was copied in 1480 V.S. (=1424 A.D.). The work is stated to have been based principally on the *Prapañca-sāra*. It appears from the extremely corrupt and obscure introductory and concluding verses that the author, an ascetic, was a follower of the school of Śaṅkara.

The Society's collection of manuscripts of the *Tantra-sāra* of Kṛṣṇānanda is specially interesting. It is a sixteenth century work on Tantra rituals very popular in Bengal. But the Society's manuscripts of the work are almost all in non-Bengali scripts. Two more or less complete manuscripts (6187-8) are in the Newari script. There are also three manuscripts in the Nagari (6190-1, 6576) and one in the Bengali script (6577) containing only extracts. Portions of the work are found in a mutilated form, with occasional omissions intervening, in two manuscripts, one (6266) in Nagari and the other in Newari (6267), as also in a Bengali manuscript (6189) where the order of the topics is different from that in the editions of the *Tantra-sāra*. It is not known if the last three manuscripts as also one described under No. 6402 belong to works based on the work of Kṛṣṇānanda like Rāmānanda's *Saṁgraha*, of which there is a manuscript in the Society (II. A. 48), complete in ten chapters. It is also possible that the *Tantra-sāra*, along with other works, borrowed from the same source which, or rather fragments of which, can be

[1] For two more little-known works of the same author, cf. *Indian Culture*, V. 211–4.

traced in these manuscripts as well as in works like the *Śyāmā-rahasya*, sections of which (e.g., *Śava-sādhanā*) closely agree with similar sections of the *Tantra-sāra*.

Ātma-rahasya (6201-2), *Āgama-tattva-saṁgraha* (6215), *Tantra-siddhānta-kaumudī* (6222) and *Cidānanda-mandākinī* (6229) give exposition of some aspects of the philosophy of the Tantras.

(2) *Works on different deities.*

(*a*) *Kālī.*—The *Kālī-tattva* (6306-7) is an important work, the more so if its author Rāghavabhaṭṭa be identical with the famous commentator of the same name who commented on the *Śāradā-tilaka*. The way in which the commentary is referred to in the former work (fol. 6A of 6307) would naturally make one inclined to suggest the identification. It quotes from and refers to a number of original Tantra works. No Tantra digest is found to have been referred to though many of them are stated to have been consulted for the preparation of the work. Though several MSS. of the *Kālī-tattva* were already reported, all that was known of the work was through a short notice by R. L. Mitra (Bik., p. 586). The present volume gives a detailed description of the work and its contents.

(*b*) *Tārā.*—The *Matsya-sūkta* (5997), which is different from a Puranic work of the same name, is referred to in many a Tantric compilation of Bengal. The work or at least the portion preserved in the MS. of the Society deals with the details of the worship of Tārā. A work called the *Bṛhanmatsya-sūkta* is referred to in the *Mantra-ratnākara* (6192) and the *Arcana-saṁgraha* (6212).

It may be noted that no MS. of the *Tārā-rahasya* which is a popular work in Bengal is found here. The *Tārā-pradīpa* (63322-3) is an interesting work, as it is attributed to Lakṣmaṇa Deśika who may be identical with the author of the famous *Śāradā-tilaka*. It may be that this work as well as the *Kālī-tattva* of Rāghavabhaṭṭa were intended to supplement the *Śāradā-tilaka* with which both the authors were closely associated and which does not deal with the popular deities, Kālī and Tārā. It is curious that all the MSS. that have been reported of the *Tārā-pradīpa* are in the Bengali script except the one in Bikaner. The popularity of the work thus appears to have been restricted to Bengal where Tantric digests like the *Tantra-sāra* and the *Śyāmā-rahasya* refer to and quote from a work of the same name. But the work seems to be little-known in these

days in Bengal or elsewhere. Scholars like Arthur Avalon were not aware of the existence of this work or of any other work of Lakṣmaṇa except the *Śārada-tilaka* though a number of them are referred to (*Cat. Cat.*, I. 536). It is an independent work having no connection with the *Śāradā-tilaka* though it is suspected by some to be a commentary on the latter (*Cat. Cat.*, I. 536).

(*c*) *Śiva.*—The cult of Pañcānana, Pañcānanda or Pāñcu Ṭhākur, presumably a popular aspect of Śiva, is immensely popular among the women-folk of West Bengal, specially of the lower class, who worship the deity, as the Guardian Deity of children, for the protection and welfare of their young ones. The known literature on the cult, unlike other folk-cults, is, however, extremely meagre. The Society, fortunately, is in possession of three MSS.—perhaps all that are known—of a Tantric text called the *Bṛhadrudra-yāmala* (5866-7) sections of which deal exclusively with this cult. These sections in the manner of *maṅgala-kāvyas* of medieval Bengal, one of which may not unlikely have been the basis of the Sanskrit version given here, record legends concerning the powers of the deity in causing destruction when offended and bringing prosperity when propitiated. The MSS. are especially interesting in view of the fact that Sanskrit works pertaining to folk-cults are rare, if not totally unknown [1].

Of later digests on the cult of Śiva the *Vaṭukārcana-saṁgraha* (6466) of Bālambhaṭṭa appears to be the most comprehensive, while the fragment of the *Bhairavārcā-pārijāta* is interesting being associated with the name of a royal author, Jaitrasiṃha of the Vaghela dynasty. Bālambhaṭṭa has referred to a number of digests and authors (p. 629). Kāśīnātha, the polymath, has got the largest number of works in this section. Of the ten works of Kāśīnātha that we have in this section, as many as five seek to demonstrate the greatness and supremacy of the deity.

We have little information about a number of authors whose works are included in this section: e.g., Siddheśvara (6462), Lakṣmidhara (6463), Gaṅgā-suta (6464), Dhanarāja, son of Keśava (6465) and Rāmacandra whose work seems to be based on a similar work by Kṛṣṇabhaṭṭa (6467).

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[1] For details of the MSS. and the legends cf. *D. R. Bhandarkar Volume*, pp. 77–81.

(*d*) *Gaṇeśa.*—The cult of Gaṇeśa is dealt with in three original Tantra works—*Mārjārī-tantra* (5877), *Kumāra-saṃhitā* (6056) and *Vināyaka-saṃhitā* (6088), which speak of the black rites to be performed with the aid of this deity.

The only work of known authorship in the section of digests on this cult is the *Mahāgaṇapati-krama* or *Gaṇeśotsava* (6505) by a disciple of Citprakāśa, Anantadeva by name, who is stated to have belonged to the Dāïdeva school and hailed from Mātṛpura.

(*e*) *Sun.*—The worship of the sun-god is treated of in the concluding chapters (ch. 31–35) of the *Devīrahasya-tantra*, stated to be a part of the *Rudra-yāmala*. These chapters or some of them, are contained in two MSS. (5880, 5888, 6001).

There are a few later compilations on the cult of this deity. We have here a fragment of one, called the *Tṛcabhāskara* (6575). It is gathered from the MS. of the work belonging to the Sanskrit College of Calcutta (which was partially examined) that it deals with the details of the worship of the deity (e.g. अङ्गपूजा—fol. 47A, आवरणपूजा—54A, उपचारनिर्णय—59B, अर्घ्यदान—73B, होमविधि—129A). Reference is made in it among others to *Tantra-kaumudī* (18A), *Prapañcasāra-saṃgraha* of Gīrvāṇendra (32B), *Mantra-mahodadhi* (34B), *Mantra-deva-prakāśikā* (39A), a hymn by the author (*māmakīnastava*—58A) and the *prayoga* section of the work (37A).

(3) *Works on Yoga.*

The number of unique works in the section of Yoga is proportionately larger in comparison with that in other sections. No other MSS. appear to be known of works described under Nos. 6116–9, 6599, 6600, 6603, 6605, 6619, 6621 and 6622. But none of these works appears to be old. Of these, the date of composition of the *Sāra-samuccaya* (6604) is given as 1770 V.S. (1714 A.D.). A work of this name is referred to in the *Cakra-dīpikā* (6622) and the *Yoga-kalpa-latikā* (6603) of Kṛṣṇadeva, a name identical with the name of the father of the author of the work of which the *Sārasamuccaya* of the Society is stated to be a summary. The only known MS. of the *Yukta-bhava-deva*, of which the *Sāra-samuccaya* is an abridgement, belongs to the Baṅgīya Sāhitya Pariṣad. A comparison of the MSS. of the two works reveals that the abridgement very closely follows the original. The former has one complete colophon at

the end where the number of the chapter is not indicated, while the end of the first chapter is marked on fol. 18A. The latter has two chapter colophons (I, fol. 29A, III, fol. 60A). The latter portion of the Society's MS.[1] (fol. 38B–67B) has no corresponding portion in the MS. of the Pariṣad, which seems to be incomplete.

C. Stotras.

Sanskrit possesses a vast literature on stotras. An idea of the extent of this literature may be formed from the fact that descriptions of MSS. of stotras cover three big volumes (Nos. 17–19) of the Descriptive Catalogue of Sanskrit MSS. belonging to the Madras Oriental Library. The Society has also a fairly rich collection of stotras scattered over three volumes of its Descriptive Catalogues (Vols. V, VII and VIII).

The stotras described in the present volume, however, do not all belong to the Tantras nor are they all Tantric in character. Similar remarks apply to stotra manuscripts described in other volumes which though devoted to subjects other than Tantras deal with stotras belonging to Tantras.

A limited number of the stotras are extremely popular and highly interesting both from the standpoint of philosophy as well as poetry. Some of the hymns attributed to Śaṅkarācārya in the present volume (e.g. *Bhavāny-aṣṭaka*, p. 818, *mānasapūjā*, pp. 832-3, *Rāma-pañjara* and *Bālāṣṭaka*, p. 851 and *Gaṅgāṣṭaka*, p. 861) cannot be traced in the *Works of Sankaracharya* (Sree Vanivilas Press, Vols. XVI–XVIII).

Reference is made below to the works chiefly of an exegetical character, belonging to the different groups of stotras dealt with in the volume.

(i) *Kali*.

The commentaries on the well-known *Karpūrastotra*, of which there are seven described in the following pages, are all new. Of these the commentary of Durgārāma (6628-9) is dated though the verse containing the date is evidently corrupt in both the MSS. and the date cannot thus be ascertained. One commentary (6632) is attributed in the colophon to the great Śaṅkara.

[1] The section ending in fol. 38A agrees with the one ending in fol. 56A of the Pariṣat MS.

(ii) *Tripurā*.

One of the sublimest and most important stotras in Sanskrit is the *Ānanda-laharī* attributed to the great Śaṅkarācārya. Various scholars commented on the work from time to time. Of little-known or hitherto-unknown commentaries the Society possesses MSS. of those of Kavirāja (6697), Rāmabhadra Miśra, son of Viśvanātha (6696) and Raghunandana, son of Candramauli (6695). Raghunandana may not unlikely be identical with the author or any of the authors of the same name with the title Nyāyavāgīśa and Nyāyālaṅkāra, MSS. of whose commentaries on the *Mahimnaḥ-stotra* and the *Gurupādukā-stotra* have been described (VII. 5600-1., VSP., p. 62, HPR., I. 97). Śrīkṛṣṇa Tarkālaṅkāra (6692), like Gaṅgāhari (6691), gives an interesting legend about the origin of the stotra. Śaṅkara's disregard or denunciation of the Divine Mother, it is told, led to some difficulties on his part and he succeeded in overcoming them by composing the stotra. Śrīkṛṣṇa suspects that a number of concluding verses of the stotra are not genuine. And it is reasonable to conclude that it was apparently due to such a suspicion that Govinda Tarkavāgīśa (6689-90) left two verses at the end without any commentary thereon.

(iii) *Bhavānī*.

The *Devīnāma-vilāsa* (6703) which is of the nature of a metrical commentary on the *Bhavānī-sahasranāma-stotra* is an interesting work. It devotes one verse on each of the thousand names of the deity in order to explain the significance of it. The chief interest of the student of history, however, centres round the concluding verses of the chapters which generally refer to other works of the author. The names of these works, however, could not be definitely ascertained owing to the hopelessly corrupted text of the MS.

V. A FEW LITTLE-KNOWN AUTHORS

Information about the personal history of an author is very useful for a correct appreciation of the value and importance of his works. Details that could be gathered in this connection regarding little-known [1] authors, MSS. of whose unpublished works are

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[1] Stray but valuable pieces of information about well-known authors are also sometimes met with. Thus Pūrṇānanda, a popular Tantric writer of Bengal and

described in the volume, are set forth below for what they are worth. No notice, however, has been taken of meagre references to parents, preceptors, sects, families or the like. But these have generally been indicated in the words of the authors themselves in the authors' index. Of these references mention may be made here of a few. The author of the *Bhairavārcā-pārijāta* (6468) refers to himself as a prince of the Vaghela dynasty. Veṇudhara, who wrote a commentary (6626) on the *Karpūra-stotra*, refers to his patron Pratāpasiṃha in the concluding verse of the commentary. The author of the *Kramapūrṇadīkṣā-paddhati* (6526) also seems to refer to his patron in the person of a king called Vikramāditya. But unfortunately none of these rulers or chiefs could be identified. Two of the genealogical references appear to reveal the identity of the descendants of two well-known Tantric writers. Of these Gopālapañcānana, grandson of Kṛṣṇānanda Āgamavāgīśa of *Tantra-sāra* fame, was also, like the grandfather, the author of a comprehensive Tantric compilation called the *Tantra-dīpikā* of which the Society possesses an incomplete MS. (6230). Vaidyanātha, author of the *Bhuvaneśī-kalpalatā* (6383), refers to himself as the grandson of Rāghavabhaṭṭa, who may not unlikely be identical with the great Tantric writer of the same name, whose fame rests on his well-known commentary on the *Śāradā-tilaka*.

Besides these there are a host of other little-known authors of whom no information is available. Among these we have very little beyond the name of Rāmagati Sena. Only a few lines of his *Tantra-candrikā* are preserved in one MS. (6274). He may not unlikely be identical with the author of the same name whose *Yoga-kalpalatikā* has been described by H. P. Shastri (HPR., I. 299). It is stated that Rāmagati hailed from East Bengal (HPR., I., p. xxi).

The authors are usually Brahmins by caste. But we have at least two works written by persons belonging to other castes. Of these Kṛṣṇamohana, author of the *Āgama-candrikā* (6209), who was a Kāyastha, makes no apology for going out of what may be sup-

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a disciple of Brahmānanda, also a reputed author of several works, refers in his *Sūkta-krama* (6198-9) to one work by his guru, namely, the *Sūktitantra-māntrikā-gamasāra-sarvasva* which is not found to be included in the list of works, generally attributed to the latter [[illegible]—6198 (fol. 2A), 6199 (fol. 1)].

posed to be his own jurisdiction. Kṛṣṇadeva Gaṇa, author of the *Cidānanda-mandākinī* (6229), however, refers to the religious taboo on the use of books written by non-Brahmins and justifies his own action in writing the book by suggesting that the taboo does not apply to serious literature (*jñāna-śāstra*).

The names of authors present peculiar difficulties in ascertaining the actual identity of the authors of Tantric works. Mere identity of names, in the absence of more definite evidence, does not naturally justify any personal identification[1]. Hence, the same name has been repeated more than once in the author's index. On the other hand, the same person is also not infrequently known by different names—pre-initiation and post-initiation names. In a number of cases both these names are available[2], while in others, we know only one of the names. Thus different works of the same author sometimes seem to belong to different authors[3].

Details that could be gathered about some of the authors are given below under the names arranged in an alphabetical order.

BĀLAMBHAṬṬA.

Bālambhaṭṭa[4], who is evidently different from the great Smṛti writer of the same name (18th century), was the son of Rāmabhaṭṭa

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[1] But occasionally there is legitimate room for doubt. And one would feel tempted to identify Kṛṣṇabhaṭṭa, at whose instance Lakṣmībhaṭṭa (6346) wrote, with the preceptor of the author of the *Sundarī-saparyā* (6349) and with the author of the work on which the *Bhairavapūjā-paddhati* (6467) is based. Similarly Rāmānanda, author of the *Sundarī-mahodaya* (6348) may be identical with the preceptor of the author of the *Dattārcana-candrikā* (6353).

[2] Ādyānandana—Navamīsiṃha (6308).
Vidyānandanātha—Śrīnivāsa (6340).
Cidānandanātha—Lakṣmīnātha (6346).
Śivānandanātha—Kāśīnātha.
Śaṅkarānandanātha—Śambhubhaṭṭa (6348).
Bhairavānanda—Rāmabhaṭṭa (6349). (This is known from a variant reading, सुन्दरीचरणं वन्दे भैरवानन्दसंज्ञकः, of the second introductory verse, as recorded in the above MS.)
Nijātmānandanātha—Mallikārjuna (6351).

[3] Thus Prof. Peterson thought that the *Saubhāgyaratnākara* of Vidyānanda was the work of one who is different from and a co-pupil of Śrīnivāsa (*Ulwar*, 2444).
Compare in this connection *Study of Manuscripts* (Kane Festschrift, pp. 77-8).

[4] Quite a number of authors appear to have had the same name. The names of the father and grandfather of the present author are referred to respectively as those of the brother and son of two of them (*Cat. Cat.*, I. 372).

and grandson of Divākara of the Bharadvāja family. He was the author of the *Vaṭukārcana-saṁgraha* (6466) in which reference is made among others to the *Śivārcana-candrikā* of Śrīnivāsa (?), the *Puraścarṇa-candrikā* of Devendrāśrama (?), the *Dīpadāna-vidhi-krama* of Rāmacandra, author of the *Bhairavapūjā-paddhati* (?), the *Mantra-mahodadhi* of Mahīdhara (?), the [*Siṃha* (?)] *Siddhānta-sindhu* of Śivānanda (?) and the *Mantra-mārtaṇḍa* of the father of the author (fol. 275B).

KĀŚĪNĀTHA [1].

Kāśīnātha Bhaṭṭa Bhaḍa, alias Śivānandanātha of Benares, son of Jayarāma Bhaṭṭa and Vārāṇasī, and grandson of Śivarāma, was the author of a large number of small treatises, principally on Puranic and Tantric topics, MSS. of which are available in different parts of Northern India. His scholarship which is testified to by his literary remains is also indicated by a number of epithets found in the colophons of one or other of his many works. It would appear that he belonged to a comparatively modern period, probably 17th-18th century. For no MSS. of any of his works is known to be old. Most of the MSS. of his works belonging to the Society are of the 19th or even the present century. Of the older MSS. one, that of the *Śāmbhavācāra-kaumudī*, was copied in 1849 V.S. or 1793 A.D., while that of another, the *Śivādvaita-prakāśikā* (IO., IV. 2513) was copied in 1858 V.S. (1802 A.D.). An incomplete date which may not unlikely be the date of Kāśīnātha is found at the end of his commentary on the *Jñānārṇava-tantra*. It is stated there that the commentary was written in the month of Āśvina, on the fifth-day of the bright fortnight in the Prabhava year of the sixty years cycle. Though nothing can be stated definitely in the absence of the mention of the era, it is known that the year in question fell in 1747, 1687 and 1627 A.D. And our author may not unreasonably be supposed to have written the work in any of the above-mentioned years.

The upper limit of the age of the author may be ascertained by his references to earlier works and authors in his books, e.g. Bhaṭṭoji Dīkṣita (16th century) in his *Tantra-bhāṣā*, *Śyāmā-rahasya* in the

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[1] For a detailed account of the life and works of Kāśīnātha cf. JRASBL., IV. 455–65.

Kālī-bhakti-rasāyana, *Pratāparudra-nibandha*, Nṛsiṃhaprasāda, Rūpanārāyaṇa and Viśvarūpācārya in the *Caṇḍikārcana-dīpikā* and *Rāmārcana-candrikā* in the *Ramapūjā-taraṅgiṇī*. Further, if he is the author of the *Avatāra-bheda-prakāśikā* he must be later than the 16th century when the Rādhāvallabhī sect, referred to in it, was founded by Hitaharivaṃśa. He also appears to have been later than Amṛtānandanātha and Mahīdhara (16th century), authors of commentaries respectively on the *Yoginī-hṛdaya* and the *Mantra-mahodadhi*, for though he does not refer to them by name, his commentaries on those works are based on and occasionally agree with those by the former two.

KEŚAVA VIŚVARŪPA.

Keśava, who had the unusual title Viśvarūpa, composed in 4933 Kali Era a work called the *Āgama-tattva-saṁgraha* (6215) of which the only known MS., a mere fragment, belongs to the Society. From the meagre account given in the work it is gathered that Keśava was born in a Mahārāṣṭra family though he lived in Southern India near the river Tuṅgabhadrā. He has referred to his Guru Kṣemānandanātha and his Paramaguru Mādhavānandanātha[1], who were respectively authors of the *Saubhāgya-kalpalatikā*[2] (6339) and the *Saubhāgya-kalpadruma* (6338).

KṚṢṆAMOHANA.

Kṛṣṇamohana, a Kāyastha of Pūrvasthalī (in Western Bengal), was the author of eighteen works[3], of which some are mentioned by name in his *Nīti-śataka*[4] and the *Kamalodaya*[5]. He appears to have been a man of wealth who engaged learned men to write books for him. It is definitely recorded that he got the *Āgama-candrikā* compiled by renowned learned men[6]. Of his works

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[1] Another grand-disciple (disciple's disciple) of Mādhava seems to have been the author of a work called the *Saubhāgyānanda-sandoha*—a commentary on the *Paramānanda-tantra* on which the work of Mādhava himself was based (Introductory verses to *Saubhāgya-kalpalatikā*).

[2] A work of the same name is twice referred to in the *Catalogus Catalogorum* (I. 738; II. 177) without mentioning the name of the author.

[3] ASB., VII. 5509.

[4] ASB., VII. 5508.

[5] VSP., Intro., p. xxvi.

[6] ASB., VIII. 6209.

eight appear to have so far been noticed (ASB., VII. 5250-1, 5508-9, VIII. 6209; HPR., II. 41; VSP., pp. 125, 187).

Mahādeva Vidyāvāgīśa.

Mahādeva Vidyāvāgīśa, son of Yādavānanda Cakravartī, grandson of Vidyāsāgara and great-grandson of Subuddhi Miśra, acquired the title *Vidyāvāgīśa* from his guru at Viṣṇupura in Māndāran. He composed his commentary on the *Ānanda-laharī* (6694) in 1527 S.E. (=1605 A.D.). One of the introductory verses of the commentary seems to refer to a work or works by him on the secret of the worship of Śakti, Śiva and Viṣṇu [1].

Nandarāma Tarkavāgīśa.

Nandarāma was the author of a number of small works on Tantric and philosophical subjects [2]. In his commentary on the *Ṣaṭcakra-nirūpaṇa* (6367) he refers to his patron Harivallabha Rāya, who in all probability was a zemindar of Bengal. He was earlier than Jagannātha who commented on Nandarāma's abstracts on Nyāya, Vaiśeṣika, Rhetoric, Sāṃkhya and Yoga. The commentary on the last of these works is stated to have been completed in 1638 Ś.E. (शाकाब्दे गजवेदभूपगणिते). MSS. of these abstracts are unfortunately not available, while MSS. of the commentaries, found in the Society, will be dealt with in the volume dealing with MSS. of works on philosophy.

Navamīsiṃha.

Navamīsiṃha (*alias* Ādyānandana) introduces himself in the beginning of his *Tantra-cintāmaṇi* (6217-8) as the minister of king Bhūpālendra of Nepal who is stated to have been a man of learning and piety. This king seems to be identical with Mahīndra Malla or Bhūpālendra Malla of Katmandu who ruled for about five years, 1689–1694 A.D. [3] (Wright—*History of Nepal*, London, 1877,

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[1] The introductory and concluding verses are quoted in IO., IV. 2624.

[2] *Ātma-prakāśaka* (IO., IV. 2400), *Saṃkhyā-prakāśaka* (IO., IV. 2457), commentary on *Ṣaṭcakra-nirūpaṇa* (ASB., VIII. 6367), abstracts on different branches of Indian literature and probably *Svarūpākhya-stava-ṭīkā* (VSP., p. 51).

[3] It is not clear how Bendall assigns to this king the date 1705 (*Cat. Buddhis Sans. Mss. Univ. Lib. Cambridge*, Chronological Appendix III).

p. 221). The Society is in possession of four MSS. of two extensive Tantra digests of Navamīsiṃha, the *Tantra-cintāmaṇi* (6217-8) and *Kula-mukti-kallolinī* (6308). No manuscript of the first of these works appears to have so far been reported from anywhere else. It seems that copies of the second work were made at the instance of Ranodyota Shah in 1877 V.S. with a view to giving publicity to it and two of these copies are now found in the Society.

NĪLAKAṆṬHA THE ŚAIVA.

Nīlakaṇṭha the Śaiva—who is different from his more famous name-sake whose fame rests on his commentary on the *Mahābhārata*—was the author of a number of Purāṇa and Tantra works which are not so well-known. He has given but meagre information about himself incidentally in his works. We are told that he was born in a family of Śaivas. Mayūreśvara of this family, the great grandfather of our author, earned for the family the surname *Śaiva*. The son of Mayūreśvara was Nīlakaṇṭha whose son, the father of our author, was Raṅganātha, the poet. Raṅganātha had his son Nīlakaṇṭha by his wife Lakṣmī. Both the parents are referred to by name in the colophons as well as in the introductory and concluding verses of his works. He also refers to two of his gurus—Kāśīnātha and Śrīdhara—as well as to one Ratnaji at whose instance he is stated to have composed his commentary on the *Devī-bhāgavata*. He seems to have hailed from the Marhatta country, as he refers to a number of dialectic words of Marathi in the above-mentioned commentary (VIII. 24. 25–7).

Nīlakaṇṭha does not mention his date but an approximate idea may be formed about his time on the basis of the references he makes to authors and works. He refers in his commentary on the *Devī-bhāgavata* among others to the *Saubhāgya-kalpalatā*, *Durgā-pradīpa* of Maheśa Ṭhakkura, *Sarvaśāstrārtha-saṁgraha* of Madhusūdana Sarasvatī, *Śāradā-tilaka*, *Guptavatī-ṭīkā* (of Bhāskara Rāya) composed in 1741 A.D., *Mantra-mahodadhi* (of Mahīdhara) composed in 1589 A.D., Mādhava, author of a commentary on the *Sūtasaṃhitā*, Pṛthvīdharācārya and Nāgoji Bhaṭṭa (17th-18th century). It would therefore appear that Nīlakaṇṭha flourished at a time not earlier than the middle of the 18th century.

About half a dozen works of Nīlakaṇṭha are known or have been mentioned [1]. The present volume describes two MSS. of one of these works, e.g., the commentary on the six accessories of the *Saptaśatī* of the *Mārkaṇḍeya-purāṇa* which is referred to in the commentary of the *Devī-bhāgavata* (V. 8. 38, V. 33. 57–9). But it seems to be rather curious that this latter commentary is also referred to in the present work. Only one incomplete MS. of the work, comprising the Kavaca portion, is recorded (*Cat. Cat.*, II. 166). The Society possesses two MSS. of the work: one complete and the other incomplete.

PREMANIDHI PANTHA.

Premanidhi Pantha who hailed from Kūrmācala or Kumaon, was the son of Umāpati and Udyotamati and was the worshipper of Kārtavīrya. Little is known about his life and family. We are told that he had sorrowful bereavements in his family. He lost his beloved wife at a comparatively young age. It seems he thereupon left his ancestral home and came to be settled in Benares where on the completion of his commentary on the *Śivatāṇḍava*, he was given considerable property and a house by his patron and disciple Malaivammadeva. Reference is made to two daughters of his, named Mahālakṣmī and Kanakā. This much of his personal history may be gathered from his commentary on the *Śivatāṇḍava* in which he incidentally describes his patron and makes reference to himself.

It appears from the introductory verses of the *Sudarśanā* (commentary on the *Tantrarāja-tantra*) that he had a third wife Prāṇamañjarī by name who composed the commentary in memory of her son called Sudarśana. The name of the father and the mother of this wife are given as Harṣadeva and Harṣamati [2].

The time when he flourished is roughly indicated by the references to dates of composition given in some of his works. We are told that he composed the *Mallādarśa* and the *Dīpa-prakāśa* in 1648 S.E., *Pṛthvī-premodaya* and the commentary on the *Śāradā-*

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[1] For a detailed account of these cf. *Indian Historical Quarterly*, Vol. XVI, pp. 356–61.

[2] *Nāgarī-pracāriṇī Patrikā*, N.S., Vol. VI, 1982 V.S. (p. 376, f.n.). The commentary is also attributed to Premanidhi (*Cat. Cat.*, I. 222, II. 46).

tilaka in 1658 S.E., the *Jagatpremodaya* in 1663 S.E. and the *Prāyaścitta-pradīpa* in 1675 S.E. This would point to the second quarter of the eighteenth century together with a portion of the third as the period of his literary activities.

Premanidhi was the author of a good many works on Tantra and Smṛti. He himself refers to some of them. He mentions six works of his at the end of his commentary on the *Śāradā-tilaka*, and three at the end of the *Śabda-prakāśa*, while Mallādarśa incidentally refers to the *Bhakti-taraṅgiṇī*. In the descriptive catalogues and in the lists of his works based on them as given by Aufrecht and Kane different portions of the same work appear to have, in some cases, been indicated as separate works. The same work has also sometimes been referred to under different titles. A brief account of the works on which more or less definite information is available has been published in the *Journal of the Royal Asiatic Society of Bengal, Letters* (Vol. VI, 1940, pp. 105–117). The present volume notices two of his many works—*Prayoga-ratnākara* (6510) and commentary on the *Śivatāṇḍava* (5971, 6817).

RATNANĀBHA ĀGAMĀCĀRYA.

Ratnanābha, author of a hitherto unknown work called the *Sundarīrahasya-vṛtti* [1] (6350), has left us some personal details at the beginning and end of his work. He was a Vārendra Brahmin of Maitreya denomination. He was the son of Nārāyaṇa and grandson of Mukunda. He refers to his great grandfather as wel', though the name is not quite intelligible. His guru was Gopīnātha, disciple of Hayagrīva. In the beginning of the work salutations are offered also to Keśavācārya, Vallabhācārya and Vidyādharācārya. It is not known if the *Sundarīrahasya-vṛtti* referred to in the *Mantra-ratnākara* (6192) is identical with the work of the same name by Ratnanābha.

SĀHIB KAULA.

Sāhib Kaula which seems to be a Tantric ecclesiastical designation in Kashmir is a peculiar and rather unique title. A person

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[1] The number of chapters contained in the work is ten. This number has been so conceived as to correspond to the number of categories enumerated in the system of philosophy of the Śakti-worshippers.

occupying the position in the 17th century was the author of several Sanskrit works of which the Royal Asiatic Society of Bengal definitely possesses the manuscript of one. A manuscript of a second work, the *Kalpavṛkṣa* composed in 1733 V.S., is reported to be in the possession of Pandit Madhusudan Kaul, Superintendent of Archaeology, Kashmir, who claims to be a descendant of this illustrious personage. The work of which a manuscript is possessed by the Society, is the *Devīnāma-vilāsa* (6703) composed in 1723 V.S. It is a work in 16 chapters, dealing with 1,000 names of the Divine Mother. Every chapter of this work ends with a verse-colophon, which occasionally refers to other works of the author.

The designation of the author, far more than the works which possess few marked characteristics, is in the present case highly interesting. The functions attaching to the position and the real nature of it are not known. But our author apparently takes pride in referring to what seems to have been a highly dignified position.

He refers to it at least three times in his *Devīnāma-vilāsa* (verse 2, chapter colophon and date verse). It is referred to once in the concluding verse of the *Śrīvidyā-nityapūjā-paddhati* (6354) which is also attributed to a Sāhib Kaula.

The present author is evidently different from Sāhebrām or Sāhibrām of the 19th century whose works are referred to by Aufrecht in his *Catalogus Catalogorum* (I. 716, II. 171). There is reference to a Sāhib Kaula who flourished in the 19th century and hymns to whom were composed by his disciples—Jyotiḥ-prakāśa and Cidrūpa (6815, pp. 868–70). The hymn of Jyotiḥ-prakāśa was commented on by his disciple Govinda in 1830 S.E. or 1908 (*loc. cit.*).

Of other works attributed to Sāhib Kaula who may or may not be identical with the present author the Society possesses the MSS. of the following:—

(1) *Śrīvidyā-nityapūjā-paddhati*, a big ritualistic work dealing with the details of the worship of Tripurā.

(2) *Sārikā-stava* (6400, p. 568), a hymn to the goddess Sārikā.

(3) Stray verses (6400, p. 569).

It may be pointed out in this connection that the epithets *Mahāmāheśvarācārya* and *Sāhiba-kaulānandanātha* are used either

jointly or singly with the name of the author in the colophons of all the above works.

Śaṅkarācārya of Bengal.

A number of Tantric treatises are attributed to one who is generally known as Śaṅkarācārya of Bengal. In one of these works, the *Tārārahasya-vṛttikā* (6320-1), the author is stated to have been an inhabitant of Bengal and the son of Kamalākara and grandson of Lambodara. A MS. of the work belonging to the Durbar Library of Nepal is dated L.S. 511 (1630 A.D.) and a work of the same name referred to in the *Tārā-bhakti-sudhārṇava* of Narasiṃha may not unlikely be identical with the present work. The actual name of the author, however, seems to have been Śaṅkara Āgamācārya as indicated in a MS. of the work in the India Office Library (IO., IV. 2603). But it cannot be stated that this Śaṅkara was the author of all the works (L., VI. 2379, HPR., I. 262, L., I. 428, ASB., VIII. 6365, ASB., VII. 5679) attributed to the Śaṅkara of Bengal. As a matter of fact, in most cases the author is referred to simply as Śaṅkarācārya and there does not appear to be any strong case for referring to him as Śaṅkarācārya of Bengal.

Sarvānanda.

Sarvānanda, author of the *Sarvollāsa* (6204) flourished about four hundred years ago at Mehar, a village in the district of Tippera in Eastern Bengal. He is stated to have been totally illiterate. He acquired spiritual success and supreme knowledge through the grace of the Divine Mother, who was propitiated by him through the muttering of a mantra as he was seated on a corpse. Thereafter he earned the epithet *Sarva-vidya* as all the forms of the Mother were revealed to him. His name is still held in great esteem and his descendants have to this day a large number of disciples all over Bengal. The temple of Kālī at the village of Mehar where Sarvānanda attained spiritual success has become a place of pilgrimage to the people of Bengal and an annual festival is held there to commemorate his attainment of success about the middle of January. The life-story of Sarvānanda is described in a Sanskrit work called the *Sarvānanda-taraṅgiṇī* attributed to his son Śivanātha.

Śrīnivāsa Bhaṭṭa.

Śrīnivāsa Bhaṭṭa Gosvāmin and his descendants appear to have occupied a position of some distinction in Northern India, where Śrīnivāsa had migrated from his original home in the South. A fair account of the family may be gathered from the works left by Śrīnivāsa and his descendants. It is known from the introductory verses of the *Śivārcana-candrikā* (6231), which gives a detailed description of the family and its ancestral home, that to the south of Kāñcī (Conjeeveram) there was a big village called Ananta, on the banks of the river Eṇā, which was inhabited by pious and learned Brahmins, who had received the village as a grant from a certain king. Here was the ancestral home of a learned family of scholars of whom Śrīnivāsa was the most prominent. His father, Śrīniketana, grandfather, Timummala, and great grandfather, Samarapuṅgava Dīkṣita, have all been referred to by him in glowing terms. Śrīnivāsa, who was specially versed in the Tantras, had gone on a festive occasion to Jullandhar, a famous seat of Tantric worship and was initiated by Sundarācārya or Saccidānandanātha, presumably the author of the *Lalitārcana-candrikā* and the *Laghu-candrikā* (6343) which may be an abridgement of the former. His post-initiation name appears to have been Vidyānandanātha. As desired by his preceptor he came down to and settled at Benares. He was the author of several Tantric compilations four of which he has mentioned by name at the end of his *Śivārcana-candrikā*.

The dignity of the family was continued, if not enhanced, by the successors of Śrīnivāsa. His son Jagannivāsa, who was also versed in the Tantra lore, counted among his disciples a number of ruling chiefs of the time, of whom Devīsiṃha (Bundel) has been mentioned by Śivānanda Gosvāmin, the eldest of the sons of Jagannivāsa, who wrote the *Siṃhasiddhānta-sindhu* (6193) at the request of the above-mentioned chief. Janārdana, another son of Jagannivāsa and probably the youngest one, was the author of the *Mantra-candrikā* (6232) [1].

Viśvanātha Singh of Rewa.

We learn from volume IV of Captain Luard's *Rewa State Gazetteer* (Lucknow, 1907) that Visvanath Singh who succeeded his

[1] For a detailed account of Śrīnivāsa cf. IHQ., XV, pp. 131ff.

father Jai Singh in 1833 and ruled up to 1854, was like his father a lover of literature and learning to which he gave his support (p. 17). It is further stated there that 'Maharaj Visvanath Singh, himself a good scholar, was a great patron of Sanskrit learning and invited Brahmans to settle in different parts of the state and form seminaries for teaching Sanskrit' (p. 69). There is no reference here to any books composed by the Maharaja. The *Catalogus Catalogorum* of Aufrecht, however, mentions manuscripts, found mostly in Oudh [1], of as many as half a dozen works [2]—all on the cult of Rāma—by Maharaja Viśvanātha, who in all probability is identical with the above-mentioned ruler of Rewa. The Royal Asiatic Society of Bengal possesses five manuscripts of four of these works [3] of which one, the *Mantrārtha-nirṇaya* (6494) is described in the following pages.

One of these MSS. (e.g., *Rāmamantrārtha-nirṇaya*) is in Bengali characters, shewing that one at least of his works had travelled beyond the limits of his own territories. Three of these MSS. are dated. The MSS. of the *Brahmasūtra-bhāṣya*, the *Mantrārtha-nirṇaya* and the *Saṁgīta-raghunandana* are stated to have been copied respectively in 1843 (1900 V.S.), 1850 (1907 V.S.) and 1880 (1937 V.S.). It will be seen that two of these MSS. were copied during the lifetime of Viśvanātha. The fact that one MS. was copied after his death and one was copied in Bengali characters shows that the works concerned had gained some popularity.

Some details about his personal history may be gathered from several of these works of Viśvanātha. As most of the works deal with Rāma and his cult it seems that he was a follower of the cult of Rāma. It seems later in life he became a follower of the Rādhā-vallabhī school when he commented on the *Brahmasūtra*

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[1] It mentions only three MSS. outside Oudh:—Two MSS. of the *Rāmacandrāhnika* described by R. L. Mitra (*Notices of Sans. MSS.*, I. 73) and P. Peterson (*Descr. Cat. Sans. MSS., State Library, Ulwar*, No. 962) and the only MS. of *Sarva-siddhānta* (R. L. Mitra, *op. cit.*, VII, 2329).

[2] *Rāma-gītā*, *Rāmacandrāhnika* (with commentary), *Rāmamantrārtha-nirṇaya*, *Brahmasūtra-bhāṣya*, *Sarva-siddhānta* and *Saṁgīta-raghunandana*.

[3] Two MSS. of the *Rāmacandrāhnika*, one MS. of the *Saṃgīta-raghunandana* described in ASB. (VII. 5255, 5256, 5259), one MS. each of the *Mantrārtha-nirṇaya*, described in the present volume (6494), and of the *Brahmasūtra-bhāṣya*, to be described in the philosophy volume.

For a critical account of these works cf. JRASBL., 1939, pp. 455–8.

according to the views of this school. In fact, in the beginning of the commentary he justifies his initiation into both the cults. In this work he refers to himself as the eldest son of Jayasiṃha. The introductory portion of the *Sarva-siddhānta* mentions his minister Bhodulāla and his otherwise unknown work *Bhāṣā-rāmāyaṇa*. This *Sarva-siddhānta* as well as the *Saṁgīta-raghunandana* appear to have been composed when Viśvanātha was only a prince (*Kumāra*) and had not as yet formally assumed charges of his territories. Thus the colophons of both these works refer to him as *Mahārāja-kumāra* while the colophon to the latter work calls him also *Bābu-sāheb*. In almost all his works Viśvanātha refers to his guru Priyādāsa in highly eulogistic terms. It is stated that it was the guru who residing in his heart composed the works. Viśvanātha mentions by name a number of works by Priyādāsa (e.g., *Susiddhāntottama*, *Śrutasūtra-tātparyāmṛta*, etc.) among which the views of the *Śrutasūtra-tātparyāmṛta* were followed in preparing the commentary of the *Brahmasūtra*. The line of teachers (*guru-paramparā*) of Viśvanātha is given at the end of the *Sarva-siddhānta*.

YAŚODHARA MIŚRA.

Yaśodhara, son of Kaṃsāri Miśra, wrote his *Mantrārādhana-dīpikā* (6233) in 1488 Ś.E. Of his three works, *Mantrārādhana-dīpikā*, *Phala-candrikā* and *Vīravara-cintāmaṇi* [1], each refers to a different patron at whose instance the work is said to have been composed. The first of these works refers to Rajānī (?), son of Kālidāsa and grandson of Nāthamalla of the Maravāha dynasty [2]. Govindadāsa is the name of the patron mentioned in the second work while Mahārājādhirāja Vīravara is the name found in the third.

VI. ACKNOWLEDGMENTS

Before concluding I must gratefully acknowledge the help received from the authorities of the Royal Asiatic Society in the progress and completion of the work. My special obligations are

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[1] A comparison of the MSS. of the *Vīravaracintāmaṇi* and the *Daivajñacintāmaṇi* in the Society revealed the close identity of the two works, chapters V, VII–XVI, XVIII and XIX of the former corresponding with chapters II, III–XII, XIV and I of the latter.

[2] *Ulwar*, Extr. 654.

due to my former teacher Dr. Suniti Kumar Chatterji, Philological Secretary of the Society and to Dr. B. S. Guha, the present General Secretary for very kindly going through the introduction and suggesting many improvements, and to Dr. Baini Prashad, the Treasurer, for taking a keen and active interest in the work.

CHINTAHARAN CHAKRAVARTI.

CONTENTS

LIST OF ABBREVIATIONS

Annals—Annals of the Bhandarkar Oriental Research Institute, Poona.

ASB—Descriptive Catalogue of Sanskrit Manuscripts in the Government Collections under the care of the Asiatic Society of Bengal, by H. P. Shastri, Vols. I-IV, Calcutta, 1917–25.

—— Descriptive Catalogue of Sanskrit Manuscripts in the Collections of the Asiatic Society of Bengal, by H. P. Shastri, Vols. V-VII (Calcutta, 1928–34).

—— Catalogue of Printed Books and Manuscripts in Sanskrit belonging to the Oriental Library of the Asiatic Society of Bengal (Calcutta, 1904).

Bd—Report on the search of Sanskrit Manuscripts in the Bombay Presidency during the years 1887-88, 1888-89, 1889-90, 1890-91 by R. G. Bhandarkar (Bombay, 1897).

Ben—Catalogue of Sanskrit Manuscripts in the Sanskrit College Library, Benares (Allahabad, 1864–74).

Bik—Catalogue of Sanskrit Manuscripts in the Library of His Highness the Maharaja of Bikaner, by Rajendralala Mitra (Calcutta, 1880).

BM—Catalogue of Sanskrit and Pali Books in the British Museum, by E. Haas (London, 1876).

—— Catalogue of Sanskrit, Pali, and Prakrit Books in the British Museum acquired during the years 1876–92, by C. Bendall (London, 1893).

—— Supplementary, by L. D. Barnett, 1892–1906 (London, 1908), 1906–28 (London, 1928).

Cat. Cat.—Catalogus Catalogorum, Parts I-III, by Theoder Aufrecht, Leipzig, 1891–1903.

CS—Descriptive Catalogue of Sanskrit Manuscripts in the Library of the Calcutta Sanskrit College, Vols. I-XII (Calcutta, 1895–1917).

Hall—A contribution towards an Index to the Bibliography of Indian Systems of Philosophy, by Fitz Edward Hall (Calcutta, 1859).

HPR—Notices of Sanskrit Manuscripts (New Series) by Mahāmahopādhyāya Haraprasad Shastri, Vols. I-IV (Calcutta, 1898–1911).

Ind. Cult.—Indian Culture (Indian Research Institute, Calcutta).

IO—Catalogue of Sanskrit Manuscripts in the India Office Library, London, Parts I-VII, by J. Eggeling (London, 1887–1904).

—— Catalogue of Sanskrit and Prakrit Manuscripts in the Library of the India Office (London), Vol. II, Brahmanical and Jaina Manuscripts by A. B. Keith, with a supplement, Buddhist Manuscripts by F. W. Thomas (London, 1935).

—— Notices of Sanskrit Manuscripts (First Series), Vols. I–X, by Raja Rajendralala Mitra (Calcutta, 1871–92), Vol. XI, by H. P. Shastri (Calcutta, 1895).

Mad—Descriptive Catalogue of Sanskrit Manuscripts in the Government Oriental Manuscripts Library, Madras, Vols. I-XXVIII (Madras, 1901–37).

Mad. T.—Triennial Catalogue of Sanskrit Manuscripts in the Government Oriental Manuscripts Library, Madras, Vols. I-VII (Madras, 1913–37).

Mad. Tr.—*Same as Mad. T.*

Nep.—A Catalogue of Palm-leaf & selected paper MSS. belonging to the Durbar Library, Nepal, by H. P. Shastri [Vol. I] (Calcutta, 1905), Vol. II (Calcutta, 1915).

Oudh—A Catalogue of Sanskrit Manuscripts existing in Oudh, Fascicules I–XI (Calcutta, 1872–78), Fascicules XII–XV (Allahabad, 1880–83).

Oxf.—Catalogi Codicum Manuscriptorum Bibliothecae Bodleinae, Codices Sanskriticos, by Th. Aufrecht (Oxonii, 1864).

Peters.—Report of operations in search of Sanskrit MSS. in the Bombay Circle, I–VI (Bombay, 1883–96).*

Rep—Report on the search of Sanskrit Manuscripts by Mahāmahopādhyāya Haraprasad Shastri, 1895–1900 (Calcutta, 1901), 1901–05 (Calcutta, 1905), 1906–11 (Calcutta, 1911).

Stein—Catalogue of Sanskrit Manuscripts in the Raghunath Temple Library of His Highness the Maharaja of Jammu and Kashmir, by M. A. Stein (Kashmir, 1894).

Sulabhatantraprakāśa—A collection of Tantra works published by Umacaran Tarkaratna and Tarapada Nyayaratna (Calcutta, 1887).

Tantrasaṃgraha—Same as *Vividhamūlatantra* and *Vividhatantrasaṃgraha*.

Ulwar—Catalogue of Sanskrit Manuscripts in the Library of His Highness the Maharaja of Ulwar, by P. Peterson (Bombay, 1892).

Ulwar Extr.—Extracts quoted at the end of *Ulwar*.

Vividhamūlatantra—A collection of Tantra works published by Rasikmohan Chaṭṭopādhyāya (Calcutta, 1903 etc.)†

Vividhatantrasaṃgraha—A collection of Tantras published by Rasikmohan Chaṭṭopādhyāya (Calcutta, 1881–86).‡

VSP—Descriptive Catalogue of Sanskrit Manuscripts in the Vangiya Sahitya Parishat, by Chintaharan Chakravarti (Calcutta, 1935).

W—Handschriften-Verzeichnisse Der Königlichen Bibliothek, by Dr. Weber (Berlin, 1853).

Weber—*Same as W.*

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* The title of the first report is 'Detailed Report......'.

† The title and date are taken from BM, 1892–1906, p. 716; these are not found in the copies belonging to different Calcutta Libraries.

‡ BM, 1876–92, column No. 413. The present title and the foregoing one have both been freely used to refer to the collection of Tantras published by Chaṭṭopādhyāya, irrespective of the year of publication.

II. ŚIVA.

Kāśīnātha.

6452.

6527. दक्षिणामूर्त्तिकौस्तुभः । *Dakṣiṇāmūrtikaustubha.*

Substance, country-made paper. 11 × 5 inches. Folia, 7. Lines, 8. Extent in ślokas, 112. Character, Nāgara. Appearance, fresh. Complete.

This deals in 91 verses with the details of the worship of Dakṣiṇāmūrtiśiva beginning with the morning rites of the worshipper.

Beginning :—

श्रीदक्षिणामूर्त्तिगुरुभ्यो नमः ।

अनन्ताख्यं गुरुं नौमि कवित्वप्रतिभाकरं ।
शास्त्रवल्लीजलधरं स्फुरत्कीर्त्तिकरं परं ॥
वीरासनैकनिलयाय हिरण्मयाय
न्यग्रोधमूलप्रतिष्ठे निटिलेक्षणाय ।
गङ्गाधराय गजचर्मविभूषणाय
प्राचीनपुण्यपुरुषाय नमः शिवाय ॥
नत्वा श्रीशङ्कराचार्य्यचरणाम्भोरुहद्वयम् ।
काशीनाथः प्रतनुते दक्षिणामूर्त्तिकौस्तुभम् ॥
एको नित्यः शिवो व्यापी दक्षिणामूर्त्तिरूपधृक् ।
स एव जगतां कर्त्ता हर्त्ता चैव च पालकः ॥
शिवस्वरूपात् प्रकृतिः प्रतिबिम्बस्वरूपिणी ।
मह[द्]तत्त्वं ततो जातमहङ्कारस्ततः परम् ॥
आकाशश्च ततो जातस्ततो वायुः प्रकीर्त्तितः ।
ततोऽग्निश्च प्रजातोऽथ चमेरापः प्रकीर्त्तिताः ॥

पानीयात् पृथिवी जाता ततो ऽप्योषधयः शुभाः ।
ओषधिभ्यो भवेदन्नं अन्नात् प्राणः प्रकीर्त्तितः ॥
प्राणाज्जीवो हि संजातो जीवात्मपरमात्मकौ ।
शिवबिम्बात् सर्व्वमेतत् जगदेतच्चराचरम् ॥
अतएव भवेद्‌ब्रह्म जगदेतच्चराचरम् ।
अथाह्निकं(ह्निकं) प्रवक्ष्यामि यद्विना दुःखमाप्नुयात् ॥
निशायाः पश्चिमे यामे स्मरेत्तदाशिवं सदा ।
उत्थाय दक्षिणाङ्गेन वामपादं न्यसेद्‌भुवि ॥
ततो गृहाद्बहिर्गत्वा कृत्वावश्यकमादरात् ।
मुखप्रक्षालनं कृत्वा कुर्य्यादाचमनादिकम् ॥

End:—

इत्थं मन्त्रो विधिर्यज्ञो यजमानस्तथार्त्विजः ।
धर्मो देशश्च कालश्च सर्वमेतत् तदात्मकम् ॥
नियमस्यापि कर्त्ता त्वं संगोप्ता च त्वमेव हि ।
निजभक्तस्य कामानां पूरको नात्र संशयः ॥

Colophon:—

इति श्रीमद्भुडोपनामकजयरामभट्टसुतवाराणसीगर्भसम्भवकाशीनाथविरचिते दक्षिणामूर्त्तिकौस्तुभे मूलकारिका समाप्ता ।

Post-colophon Statement:—

शुभं भोः श्रावन वदी ९ संवत् १९४१ । मालवीयबालमुकुन्दस्येदं पुस्तकम् ।

6453.

6532. दक्षिणामूर्त्तिदीपिका । *Dakṣiṇāmūrtidīpikā.*

Substance, country-made paper. $10\frac{3}{4} \times 6\frac{1}{2}$ inches. Folia, 31. Lines, 10. Extent in ślokas, 580. Character, Nāgara. Date, Saṃvat 1961. Appearance, fresh. Complete.

The subject-matter of the present work is the same as that of the one described under the previous number. It lays down the detailed procedure of the worship. It deals both with *nitya* (Fol. 1–25) and *naimittikapūjā* (Fol. 26–29A). The last two verses in the present work agree with those of the preceding one.

Beginning:—

नत्वा गणेश्वरं देवीं पितरौ राघवं शिवम् ।
काशीनाथः प्रतनुते दक्षिणामूर्त्तिदीपिका[म्] ॥

तत्र ब्राह्मे मुहूर्त्ते उत्थाय कृतावश्यकक्रियः शुद्धः सन् देवगृहं समार्जनोपलेपनादि कृत्वा निर्माल्यं निःसार्य पूर्व्वदिनावशिष्ट-पत्रादिनाभ्यर्च्य प्रणम्य स्वशिरसि श्रीगुरोर्धवलाकारां करुणा-पूर्णलोचनां वराभयकरां मूर्त्तिं सहस्रारेखिलेष्टदाम् इति ध्यात्वा ...

Colophon:—

इति श्रीमद्धूडोपनामकशिवरामभट्टात्मजजयरामभट्टाभिधशिव-भक्तसूनुमन्त्रशास्त्रप्रवीणकाशीनाथविरचिता दक्षिणामूर्त्तिदीपिका समाप्ता ।

Post-colophon Statement:—

श्रीसंवत् १९६१ मी॰ आषाढ़ सुदि ९ मालवीयबालमुकुन्दस्येदं पुस्तकम् ।

6454.

6516. शिवाद्वैतप्रकाशिका । *Śivādvaitaprakāśikā.*

Substance, country-made paper. 13×5 inches. Folia, 1–17, 19–31. Lines, 9. Extent in ślokas, 690. Character, Nāgara. Date, Saṃvat 1960. Appearance, fresh. Complete in three chapters.

The work seeks to demonstrate, with the help of quotations from different works, which are occasionally explained by the author, that Śiva is the sole and supreme deity whose worship alone leads to salvation. It refers to the Vaidika form of worship of the deity as distinguished from the Tantric form (Fol. 13B, 23A, 26A). Another MS of the work is described in IO. IV. 2513.

Beginning :—

श्रीगणेशाय नमः । श्रीदक्षिणामूर्त्तिगुरुभ्यो नमः ।

करैर्दधानः परशुं कुरङ्गं वराभयमुद्रामुपदेशमुद्रां ।

यस्य मूले विबुधोपसेव्यः सदा शिवायास्तु सदाशिवो नः ॥

वाराणसीमहं वन्दे सच्चिदानन्दरूपिणीं ।

मातृरूपेण सततं सच्चारेखिलेष्टदां ॥

अनन्ताख्यं गुरुं नौमि कवित्वप्रतिभाकरम् ।

शास्त्रवल्लीजलधरं स्फुरत्कीर्त्तिकरं परम् ॥

... ...

... ...

ढुंढिराजं महादेवीं नत्वा श्रीभारतीं शुभ[ां] ।

काशीनाथः प्रतनुते शिवाद्वैतप्रकाशिकाम् ॥

तत्र धर्मार्थकाममोक्षेषु चतुर्विधपुरुषार्थेषु मोक्ष एव परमो-
त्तमपुरुषार्थः स चात्मतत्त्वज्ञानाधीनः तच्चात्मतत्त्वज्ञानं महेश्वरा-
धीनमिति ।

Colophons :—

11A, इति श्रीमद्भट्टोपनामकजयरामभट्टसुतवाराणसीगर्भसम्भवशिवा-
राधककाशीनाथविरचितायां शिवाद्वैतप्रकाशिकायां प्रथमोल्लासः ।

22B, ॰द्वितीयोल्लासः, 30B, ॰दक्षिणामूर्त्तिशिवाराधककाशी॰ तृती-
योल्लासः ।

Post-colophon Statement:—

संवत् १६६० मो० मावस वदी २ के । मालवीयबालमुकुन्दस्येदं पुस्तकम् ॥

6455.

6539. *Śivādvaitaprakāśikā*.

Substance, country-made paper. 11½ × 4½ inches. Folia, 10. Lines, 9. Extent in ślokas, 270. Character, Nāgara. Appearance, fresh. Complete.

Though the name of the present work is the same as that of the work described under the previous number, and the subject-matter of both is of the same nature, they do not agree with each other as regards the actual contents. There is also no division into chapters in the present work.

Beginning:—

श्रीगणेशाय नमः । श्रीदक्षिणामूर्त्तिगुरुभ्यो नमः ।

अनन्ताख्यं गुरुं नौमि कवित्वप्रतिभाकरम् ।
शास्त्रवल्लीजलधरं स्फुरत्कीर्त्तिकरं परम् ॥

अनाद्यायाखिलाद्याय ... ...
नत्वा श्रीशङ्कराचार्यचरणाम्भोजद्वयम् ।
काशीनाथः प्रतनुते शिवाद्वैतप्रकाशिकाम् ॥

तत्र [भो]क्तृभोग्यात्मकस्य प्रपञ्चस्य सनियन्तृकस्य सृष्टेः प्राक् प्रलीनावस्थायां विकल्पहेतुनामभावात् श्रीदक्षिणामूर्त्तिपरशिवस्वरूपमत्यन्तनिर्विकल्पकं सुप्रतिष्ठं भवति । तत्स्वरूपेऽध्यस्ता मायापि विकल्पराहितैवावतिष्ठते । सा च प्राणिकर्मपरिपाकवशादीषद्विकल्पिता सती शिवशक्तिविभागस्यापि तदानीमभावात् तदुभयसाधारणं चिन्मात्रमेव स्वात्मतया स्वीकरोति । चिन्मात्र-

रूपः श्रीदक्षिणामूर्त्तिपरशिवोपि तत्सम्बन्धवशात् किञ्चित् स्वप्रतिष्ठत्वं विहाय तदभिमुखो भवति। अथ शिवशक्त्युभयरूप-साधारणं चिन्मात्रमाश्रिता सा माया पुनर्द्विधा भवति।

End:—

जगत् सृष्टिरियं पश्चाद्यथापूर्व्वं प्रवर्त्तते।

Colophon:—

इति श्रीमद्धडोपनामकजयरामभट्टसुतवाराणसीगर्भसम्भवकाशी-नाथविरचिता शिवाद्वैतप्रकाशिका नागपुरे भवानीपण्डितगृहे समाप्ता।

Post-colophon Statement:—

मालवीयबालमुकुन्दस्येदम्।

6456.

6545. **शैवसिद्धान्तमण्डनम्।** *Śaivasiddhāntamaṇḍana.*

Substance, country-made paper. 10¼ × 3½ inches. Folia, 1-2, 4-14. Lines, 7. Extent in ślokas, 240. Character, Nāgara. Appearance, fresh. Complete.

It seeks to demonstrate the greatness and supremacy of the deity by quotations mainly from Puranic literature.

Beginning:—

श्रीगणेशाय नमः। श्रीदक्षिणामूर्त्तिगुरुभ्यो नमः।

ज्योतिर्मात्रसदानन्दनिर्म्मलज्ञानरूपिणे।
नमः शिवाय शान्ताय ब्रह्मणे लिङ्गमूर्त्तये॥

दक्षिणामूर्त्तिपादाब्जभ्रमरीभूतमानसः।
काशीनाथः प्रतनुते शैवसिद्धान्तमण्डनम्॥

तत्रादौ स्कान्दे। सूतय उवाच।

तत्र श्रुग्वाच ।

मदन्तःस्थानि भूतानि मत्तः सर्व्वं प्रवर्त्तते ।

यदाऽऽवलत् परं तत्त्वं स ब्रह्मैक एव हि ॥

End:—

एवंविधशिवचरितरहस्यं देवैरपि ज्ञातुमशक्यम् ।

अथ व्यासः ।

ब्रह्मा एव विजानाति शिवतत्त्वं सनातनम् ।

येन स्व(स्वा?)नेत्रपद्मेन पूजितोऽम्बिकया सह ॥

अथ विष्णुं प्रति शिवः ।

हरे यस्त्वावयोर्भेदं न करोति महामतिः ।

स एव शिवभक्तो ह महापाशुपतश्च सः ।

स एव शिववृक् भक्तो ह्यन्यथा शिवविन्न तु ॥

Colophon:—

इति श्रीमद्धडोपनामकजयरामभट्टसुतवाराणसीगर्भसम्भवकाशीनाथविरचितं शैवसिद्धान्तमण्डनं समाप्तम् ।

Post-colophon Statement:—

मालवीयबालमुकुन्दस्येदं पुस्तकम् ।

6457.

6548. शिवसिद्धान्तमञ्जरी । *Śivasiddhāntamañjarī.*

Substance, country-made paper. 10 × 4½ inches. Folia, 50. Lines, 7. Extent in ślokas, 800. Character, Nāgara. Date, Saṃvat 1872. Appearance, discoloured. Complete.

This also seeks to demonstrate the supremacy of Śiva by quotations from various works, chiefly the Purāṇas. It also describes (Fol. 44ff) the characteristics and functions of a worshipper of the deity. The author has referred here (Fol. 44A) to one of his many works, the *Śivabhaktisudhārṇava.*

Beginning :—

अनाद्यायाखिलाद्याय मायिने गतमायिने ।
अरूपाय सरूपाय दक्षिणामूर्तये नमः ॥
नत्वा श्रीमच्छ्रयाचार्यचरणाम्भोरुहद्वयम् ।
काशीनाथः प्रतनुते शिवसिद्धान्तमञ्जरीम् ॥
सदाशिव[ः] परं ब्रह्म सांबमूर्त्तिः सनातनः ।
विभूतिशेष[ः]तस्यैव प्रपञ्च इति वैदिकाः ॥

Colophon :—

श्रीशिवसिद्धान्तमञ्जरी समाप्ता ।

It will be noticed that this colophon unlike the usual practice in the works of Kāśīnātha does not refer to the name and genealogy of the author.

Post-colophon Statement :—

श्रीति संवत् १८७२ फाल्गुनमासे शुक्लपक्षे तिथौ ८ मङ्गलवासरे लिखितम् ।

6458.

6529. शिवभक्तिरसायनम् । *Śivabhaktirasāyana.*

Substance, country-made paper. 9½ × 6 inches. Folia, 46. Lines, 11. Extent in ślokas, 1,000. Character, Nāgara. Appearance, fresh. Complete in five chapters.

The first two chapters speak of the efficacy of the worship of Śiva. The third chapter describes the procedure of worship of the deity beginning with the morning rites of the worshipper. The last two chapters deal with the worship of the deity on particular occasions.

Beginning :—

श्रीगणेशाय नमः। श्रीदक्षिणामूर्त्तिगुरुभ्यो नमः।
जगन्नाथं गुरुं नौमि कवित्वप्रतिभाकरम्।
शास्त्रवल्लीजलधरं स्फुरत्कीर्त्तिकरं परम्॥
अगाधायाखिलाधाय मायिने गतमायिने।
अरूपाय सरूपाय दक्षिणामूर्त्तये नमः॥
नमः शिवाय शान्ताय ... ...
नत्वा श्रीशङ्कराचार्यंचरणाम्भोरुहद्वयम्।
काशीनाथः प्रतनुते शिवभक्तिरसायनम्॥
तत्र शिवभक्तिर्द्विविधा मुख्या गौणी चेति। तत्रेश्वरविषयको-
नुरागाख्यचित्तवृत्तिविशेषो मुख्यभक्तिः।
तथा च भक्तिमीमांसासूत्रम्—सा परानुरक्तिरीश्वरे।
ईश्वरः शिव इति।

Colophons :—

7B, इति श्रीमद्भुडोपनामकजयरामभट्टसुतवाराणसीगर्भसम्भवकाशीनाथ-विरचिते शिवभक्तिरसायने प्रथमोल्लासः; 15B, °द्वितीयोल्लासः; 27A, °तृतीयोल्लासः; 35B, °चतुर्थोल्लासः; 46B, °पञ्चमोल्लासः समाप्तः।

[Fol. 26B–28B contain the beginning of chapter IV followed by the concluding portions of chapter III the colophon of which is again repeated in Fol. 28B. Chapter IV therefore really begins from Fol. 29A.]

Post-colophon Statement :—

मालवीयबालमुकुन्दस्येदम्।

6459.

6552. कामेशार्चनचन्द्रिका। *Kāmeśārcanacandrikā.*

Substance, machine-made blue paper. 12 × 4 inches. Folia, 31. Lines, 7. Extent in ślokas, 600. Character, Nāgara. Appearance, fresh. Complete in three chapters.

The work lays down the procedure of the worship of the deity Kāmeśvara, an aspect of Śiva, and quotes from different authoritative texts, extracts in support of the procedure described. Chapter I seeks to demonstrate the greatness and supremacy of Śiva. Chapter II describes the morning rites of the worshipper as well as the *nyāsas* to be performed in worshipping the deity. Chapter III deals with external worship (बाह्याराधन) including कलशस्थापन (Fol. 24A-B), विशेषार्घ्य (24B–25A), *pūjā* proper (26A) and पुरश्चरण (80B). Reference is made, among others, to two works of the author, *Mantrarājasamuccaya* and *Puraścaraṇadīpikā* (30B).

Beginning :—

श्रीगणेशाय नमः। श्रीएकवीरायै नमः। श्रीदक्षिणामूर्त्ति-गुरुभ्यो नमः।

नमामि कामेश्वरपादपङ्कजं
करोमि कामेश्वरपूजनं सदा।
वदामि कामेश्वरनाम निर्मलं
स्मरामि कामेश्वरतत्त्वमव्ययम्॥

कमनीयत्वात् कामः। कामः कमनीयतवेत्युक्तेः।

श्रीमत् सुन्दरनाथस्य देवीं शयरलोचनां।
कलये हृदये नित्यं कदम्बवनवासिनीम्॥
नत्वा श्रीदक्षिणामूर्त्तिपरशम्भोश्चरणद्वयम्।
काशीनाथः प्रतनुते कामेशार्चनचन्द्रिकाम्॥

तत्रादौ आत्मतत्त्वज्ञानं किं जीवात्मतत्त्वज्ञानं वा परमशिवात्मतत्त्वज्ञानं मोक्षे कारणमिति चेदत्र वदन्ति। परमशिवात्मतत्त्वज्ञानं मोक्षकारणम्।

The deity is described as follows (Fol. 22B):—

ध्यायेत् कामेशललितां मिथुनं वा समाहितः ।
मञ्चोपरिष्टात् कौसुम्भवसनेनोत्तरच्छदः ॥
सुपितामृदुतास्तृतः पद्मरागमणित्विषा ।
तस्योपरि वसन् पूर्वदिङ्मुखो दययान्वितः ॥
शृङ्गारवेशरुचिरः सदा षोडशवार्षिकः ।
उद्यद्भास्करबिम्बाभश्चतुर्हस्तस्त्रिलोचनः ॥
हारकेयूरमुकुटकटकाद्यैरलंकृतः ।
कमनीयस्मितज्योत्स्नापरिपूर्णकपोलभूः ॥
नामर्त्ति भगवानादिदेवः कामेश्वरः शिवः ।
तस्योत्सङ्गे समासीना तरुणादित्यपाटला ॥
सदा षोडशवर्षा च नवयौवनदर्पिता ।
बालार्कमण्डलाभासां चतुर्बाहुं त्रिलोचनां ॥
पाशाङ्कुशधनुर्बाण[ान्] धारयन्तीं शिवं शिवाम् ॥

Colophons :—

10A, इति श्रीमद्भट्टोपनामकजयरामभट्टसुतवाराणसीगर्भसम्भवकाशीनाथविरचितायां कामेशार्चनचन्द्रिकायां प्रथमः प्रकाशः; 23A, ०द्वितीयः प्रकाशः; 31A, ०तृतीयः प्रकाशः ।

Post-colophon Statement :—

मालवीयबालमुकुन्दस्येदं पुस्तकम् ।

6460.

6525. शिवमुक्तिप्रबोधिनी । *Śivamuktiprabodhinī.*

Substance, country-made paper. 11 × 5 inches. Folia, 15. Lines, 8 on a page. Extent in ślokas, 200. Character, Nāgara. Appearance, fresh. Complete.

The main object of the work is to show that salvation may be attained only through the knowledge and worship of Śiva who alone has the power to grant it.

Beginning :—

नमः शिवाय त्रिदशार्चिताय
विनष्टदोषाय गुणार्णवाय ।
विमुक्तिमार्गप्रतिबोधनाय
वेद्यादिवेदाय [वेदादिवेद्याय ?] नमः शिवाय ॥
दक्षिणामूर्तिपादाब्जभ्रमरीभूतमानसः ।
काशीनाथः प्रकुरुते शिवमुक्तिप्रबोधिनीम् ॥
तत्र यत्सारकं ब्रह्म व्याचष्टे येनासावमृतीभूत्वा मोक्षीभवति ।

End :—

जगदुपकारकभूतौ तौ दम्पतीभूतविग्रहौ ।
समीनाक्षीसुन्दरेशौ ध्यायेत् स्वहृदयाम्बुजे ॥

Colophon :—

इति श्रीमद्भट्टोपनामकजयरामभट्टसुतनारायणसोमगर्भसं[भ]व-
काशीनाथविरचिता शिवमुक्तिप्रबोधिनी पुण्यग्रामे समाप्ता ।

Post-colophon Statement :—

मालवीयबालमुकुन्दस्येदं पुस्तकम् ।

6461.

8374. शाम्भवाचारकौमुदी । *Śāmbhavācārakaumudī*.

Substance, country-made paper. 10×4 inches. Folia, 33. Lines, 9. Extent in ślokas, 600. Character, Nāgara. Date, 1849 V.S. Appearance, fresh. Complete in five chapters.

This and the following two works deal with the details of the worship of Śiva.

Beginning :—

अनाद्यायाखिलाद्याय मायिने गतमायिने ।
अरूपाय सरूपाय दक्षिणामूर्तये नमः ॥
श्रीचिदम्बरपादाब्जभ्रमरीभूतमौलिना ।
रच्यते काशीनाथेन ग्राम्भवाचारकौमुदी ॥ २ ॥
तत्रादौ परमशिवोत्कर्षः प्रदर्श्यते ।
कौर्मे नारायणं प्रति परशिवः ।
प्रलयस्थितिसर्गाणां कर्त्ता त्वं धरणीपते ।
वत्स वत्स हरे विश्वं पालयैतच्चराचरम् ॥

End :—

मार्जनदर्शनेन विप्रभोजनं गुरुसन्तोषणञ्च । पुरश्चरण-
संकल्पादिकं तु मत्कृतपुरश्चरणदीपिकायां द्रष्टव्यम् ।

Colophons of the different chapters :—

8A, इति श्रीमद्भुडोपनामकजयरामभट्टसुतवाराणसीगर्भसम्भवकाशीनाथ-
विरचितायां ग्राम्भवाचारकौमुद्यां प्रथमः प्रकाशः ; 15A, ०द्वितीयप्रकाशः ;
23A, ०प्रातःकृत्यादिमूलमन्त्रन्यासविधानाख्यस्तृतीयः प्रकाशः ; 29A, ०पूजा-
निर्णयाख्यश्चतुर्थः प्रकाशः ; 33B, ०यन्त्रपूजाविधानाख्यः पञ्चमः प्रकाशः ।

Post-colophon Statement :—

संवत् १८४६ लिखितं सेवारामेण काश्यां पञ्चगङ्गे शुभं भवतु ।
शुभं भूयात् ।

Siddheśvara.

6462.

5878. पञ्चाक्षरीमुक्तावली । *Pañcākṣarīmuktāvalī*.

Substance, country-made paper. 9×4 inches. Folia, 33. Lines, 10. Extent in ślokas, 850. Character, Nāgara. Appearance, old and soiled. Complete in five chapters.

One MS of the work is noticed in Stein, P. 231.

Beginning :—

प्रणम्य जगतामीशं विभुं साम्बसदाशिवम् ।
गणेशं विघ्नहर्तारं गिरं विद्याकरा[न्] गुरून् ॥
शिवपञ्चाक्षरीमन्त्रजपहोमार्चनात्मिकां ।
पद्धतिं तनुते शैवविद्वान् सिद्धेश्वराह्वयः ॥
बुद्धिजालैः समाहृत्य शैवागमसमुद्रतः ।
सारोक्तिमौक्तिकाणीह स्रगिव ग्रथिता यतः ॥
अतः पञ्चाक्षरीमुक्तावलिरित्यभिधानकं ।
लभते पद्धतिरि(ति)यं शिवसन्तोषकारिणी ॥
आदिसर्गे महादेवो न ... ... ।
मन्त्रराजमिमं प्राह ब्रह्मणे ऽजआत्मने ॥
पञ्चाक्षराणि पञ्चास्यैरग्रहीत् पद्मजो यतः ।
पञ्चानामक्षराणां च समाहारोत्र कथ्यते ॥
तान्यक्षराणि शैवानि मन्त्रस्तन्मय उच्यते ।
वाच्य[ः] सदाशिवस्तात्र वाचको मन्त्र ईरितः ॥
श्रुतिस्मृतिपुराणेषु तथा शैवागमेष्वपि ।
अस्य मन्त्रस्य माहात्म्यं पौनःपुन्येन वर्ण्यते ॥
ग्रन्थविस्तारभीतेन नेह कार्त्स्न्येन कथ्यते ।
मन्त्रस्य भेदा बहवो नालं वक्तुं चतुर्मुखः ॥
यथामति यथाशास्त्रं शिष्टाचाराविरोधतः ।
मन्त्रस्यास्य त्रयो भेदा[ः] सविस्तारं प्रकाश्यते ॥

Colophons and headings :—

3A, इति पञ्चाक्षरीमुक्तावल्यां प्रथमश्रेणिः; 4B, इति भूतशुद्धिः; 5A, इति प्राणप्रतिष्ठा, अथ मातृकान्यासः; 5B, इत्यन्तर्मातृका; 6A, इति बहिर्मातृकान्यासः; 6B, इति कलान्यासः; 7A, ध्यानम्; 7B, इति श्रीकण्ठ-मातृकान्यासः; 8A, इति पीठन्यासः; 8B, प्रासादपञ्चाक्षरीषडङ्गन्यासः;

9A, अथ पञ्चवक्त्रन्यासः ; 9B, इत्यष्टत्रिंशत्कलान्यासः ; 10A, अथ गोलान्यासः ; 10B, अथ पञ्चन्यासः ; 11A, इति शुद्धपञ्चाक्षरीध्यानम् ; अथ प्रतिपञ्चाक्षरीध्यानम् ; अथ प्रासादपञ्चाक्षरीध्यानम् ; 12A, इति श्रीपञ्चाक्षरमुक्तावल्यां न्यासजपविधिर्नाम द्वितीयश्रेणिः ; अथ पूजाविधिरभिधीयते ; 18A, इति श्रीपञ्चाक्षरमुक्तावल्यां पूजाविधिर्नाम तृतीयश्रेणी ; इति नित्यविधि[ः]समाप्ता । 19A, इति नैमित्तिकज[प]विधिः ; 20B, अथ नैमित्तिककाम्यहोमविधिरुच्यते । 24A, इति श्रीपञ्चाक्षरमुक्तावल्यां नैमित्तिककाम्यविधिर्नाम चतुर्थश्रेणिः ; 25A, इति लघुदीक्षाविधिः । अथ देशः, अथ कालः, अथ जपस्थानम् ; 26A, अथ जपमाला ; 27A, अथ जपनियमः ; अथ पुरश्चरणनियमः ; 28B, अथ पूजाप्रकारः ; 29B, अभ्यङ्गस्थम् ; 32A, इति पूजाप्रकारः समाप्तः । अथ होमविधिः ; 33B, इति श्रीपञ्चाक्षरीमुक्तावल्यां पञ्चाङ्गोपासनोपयोगिदेशकालादिकथनं नाम पञ्चमः श्रेणिः ।

Post-colophon Statement :—

इदं पुस्तकं रघुनाथभट्ट ।

Lakṣmīdhara.

6463.

4285. शैवकल्पद्रुमः । *Śaivakalpadruma.*

Substance, palm-leaf. 15 × 1 inches. Folia, 96. Lines, 4, 5. Extent in ślokas, 1,400. Character, Uḍiyā. Apperance, old and mouse-eaten. Incomplete at the end.

The present MS contains four chapters and a portion of the fifth. A MS of a work of the same name attributed to Lakṣmīcandra Miśra is mentioned in *Cat. Cat.* I. 662.

Beginning :—

+ + + + + लिख्यते ।
एकदन्तं उमापुत्रं गजवक्त्रं त्रिलोचनम् ।
चन्द्रार्द्धधारिणं वन्दे सर्व्वविघ्नविपत्तये ॥

वन्दे शम्भुं त्रिभुवनगुरुं सर्व्वलोकाधिवासम्
ब्रह्मोपेन्द्रार्च्चितपदयुगं सोमसूर्य्याग्निनेत्रम् ।
+ + + + + स्वर्गमोक्षस्थलोकान्
दातारं गोविन्दचिन्तकरं ब्रह्मविष्ण्वादिकल्पैः ॥
श्रुतिस्मृतिपुराणानां भारतागमधर्म्मिणां ।
भूयात् सुवाक्यबीजाच्च शैवकल्पद्रुमोदयः ॥
गुरुवचनजलैः प्रवर्द्धमानो
जपगवपल्लवमर्च्चनाप्रसूनम् ।
फलमम्रतमयं दधानमारात्
सुखयतु विश्वजनान् रहस्ययं हि ॥
पापदुःखपथभ्रान्ता जनाः सर्व्वे निराकुलाः ।
शैवकल्पद्रुमं प्राप्य गतभ्रान्ता भवन्तु च ॥
कस्माज्जगत् समुत्पन्नं कारणान्यत्र कानि च ।
तेषां पूज्यतमं किन्तदादावेतन्निरूप्यते ॥
तत्रादौ श्रीभारते शान्तिपर्व्वणि युधिष्ठिरं प्रति भीष्मवाक्यम् ।
प्रकृतिं पुरुषञ्चैव क्षोभयित्वा स्वतेजसा ।
ब्रह्माणमकरोत्तस्माद्देवदेवः प्रजापतिः ॥

Colophons of the different chapters :—

9B, इति श्रीमदेकाम्रविपिनविहितस्वर्णकूटाचलवरशिखरकन्दरोदरविनोदि-शम्भुवरत्रिभुवनेश्वरपदवन्दारविन्दमकरन्दपाननिर्भरमत्तमधुकरलक्ष्मीधरविरचिते शैवकल्पद्रुमे प्रथमः काण्डः ; 28B, •द्वितीयः काण्डः ; 41B, •तृतीयः काण्डः ; 91B, चतुर्थः काण्डः ।

The fifth chapter which is incomplete begins as follows :—

अथाहं तन्त्ररूपं वक्ष्ये पूजाभेदं ततः परम् ।
वैदिकं तन्त्रसूक्तञ्च शिवधर्म्मादिभाषितम् ॥
तत्रादावासननिर्णयः ।

Gaṅgāsuta.

6464.

3212. त्वरितरुद्रविधिः । *Tvaritarudravidhi.*

Substance, country-made paper. 10 × 4½ inches. Folia, 3. Lines, 11. Extent in ślokas, 80. Character, Nāgara. Appearance, old and discoloured. Complete.

The work deals with the details of the worship of Tvaritarudra. It contains both the *pramāṇa* (Fol. 1–2A) and *prayoga* (Fol. 2A–3B) for this worship. The *dhyāna* of the deity runs as follows (1A, 3A):—

चतुर्भुजं त्रिनेत्रञ्च शुद्धस्फटिकसन्निभम् ।
अमृतेन च पूर्णौ द्वौ कलशौ हस्तयोर्द्वयोः ॥
हस्तद्वयेन योगस्य ज्ञानमुद्रं स्थिरासनम् ।
सर्वकामफलप्राप्तं शङ्करं करुणानिधिम् ॥
उग्रकर्मणि चैवोग्रं मूर्त्तिं ध्यायेदुमापतिम् ।
त्रिमुखं नागहस्तञ्च शूलपाणि[ं] जटाधरम् ॥
ध्यात्वैवं शङ्करं पापान्मुच्यते मोहसम्भवात् ।

Beginning :—

यस्य कुक्षौ जगत् सर्व्वं स्थावरं जङ्गमं च यत् ।
दुःखच्छिदे नमस्तुभ्यं ब्रह्मविष्णुशिवात्मने ॥
अथ त्वरितरुद्रस्य न्यासमुद्राक्रमेण तु ।
जपहोमादिकं सर्व्वं कथ्यते सर्व्वसिद्धये ॥

Colophons :—

2A, इति गङ्गासुतोक्तत्वरितरुद्रविधिः; 3B, इति कल्पोक्तफलोदय-प्रकारः कथितः । इति त्वरितरुद्रविधिः ।

Dhanarāja.

6465.

10330. आह्निकचन्द्रिका। *Āhnikacandrikā.*

Substance, country-made paper. (Fol. 1–26) 9×4 inches, (Fol. 27–58) 10×4½ inches. Folia, 58. Lines, 7–10. Extent in ślokas, 700. Character, Nāgara. Appearance, discoloured. Complete.

The work begins by describing the morning rites to be performed by a householder and the preliminaries (*nyāsa*, etc.) to be observed in a Tantric worship. It deals in detail with the worship of Śiva (Fol. 33A–47A) and briefly with the worship of Durgā (48A–52A), Vagalāmukhī (53A–56B) and Mahālakṣmī (56B–57A). Among others it quotes from and refers to the following works:—

1, मनु, माधवीय वामनपुराण; 2B, प्रयोगपारिजात; 3B, स्मृत्यर्थसार; 4B, भगवत्संहिता; 13A, आचाररत्ने बह्वृचसिद्ध; 16B, पारिजात; 18B, विष्णुस्मृति, पारिजाते भरद्वाज; 19A, भट्टोजीय आश्वलायनस्मृति, भट्टोजीय; 21A, मदनरत्ने मरीचि; 51A, मन्त्रकोष; 52A, मेरुतन्त्र।

Beginning:—

प्रणम्य मातरं गङ्गां शङ्करं वनशङ्करीं।
श्रीकेशवाख्यपितरं वेदशास्त्रविशारदम्॥
धनराजेन सुधिया वारमुकुन्द शास्त्रतः।
शिष्टानां तन्यते तुष्ट्यै संक्षेपाह्निकचन्द्रिका॥

The following colophon, written in a different hand, is found at the end of the MS:—

इति श्रीवगलार्चनचन्द्रिका समाप्ता।

Bālambhaṭṭa.

6466.

5454. **वटुकार्चनसंग्रहः ।** *Vaṭukārcanasaṃgraha.*

Substance, country-made paper. 15 × 6 inches. Folia, 1–287 with one extra Fol. each after Fol. 57, 89 and 131. The extra Fol. after Fol. 145 and 211, though mentioned in the contents, are missing. Fol. 67-68 and 147–149 (which cover the matter of 147–150 of the original) are later restorations. Lines, 10. Extent in ślokas, 9,400. Character, Nāgara. Appearance, fresh. Complete in eight chapters.

At the end of the MS there is a detailed list of contents in five folios. After the end of chapter VIII there is a section named आपदुद्धारणपटल taken from the *Viśvasāratantra* which is followed by *Vaṭukapūjāyantra* and *Vaṭukapūjāyantradevatā*. Of works referred to, mention may be made of *Dīpadāna* of Rāmacandra (Fol. 120) and *Mantramārtaṇḍa* of the author's father (Fol. 275B). The work deals with the details of the worship of Vaṭukabhairava.

Beginning:—

यन्मन्त्रजपतो विप्रः सिद्धोऽभूदिह भूतले ।
वटुकं सिद्धिदं शान्तं भैरवं तं नमाम्यहम् ॥
विप्रः कश्चदारण्यकः । वटुकं वटुकनामानम् ।
आपद्गतमनुष्याणामापदुद्धारहेतुके ।
मन्त्रस्तोत्रे भैरवस्य ऋषिभिः समुदीरिते ॥
अतस्तद्विषयं यत्नं जाता भाव्या मतिर्मम ।
यं दृष्ट्वा साधकाः सर्व्वे भविष्यन्ति गतव्यथाः ॥
मत्पूर्वकथितं नाम किञ्चिद् यत् कृतं ग्रन्थकारकैः ।
तत्पूर्व्वग्रन्थतोऽत्र विशेषः सर्व्वभूतदयालुभिः ॥

भारद्वाजकुलाम्भोधौ शीतरश्मिरिवापरः ।
वसुधातलविख्यातो जातो नाम्ना दिवाकरः ॥
तत्सुतो रामभट्टोऽभूच्चन्द्रश्चन्द्र इवापरः ।
उपदेशेन शिष्याणामज्ञानध्वंसकारकः ॥
बृहस्पतिसमः शास्त्रे रामाराधनतत्परः ।
हरिणा सदृशो वीर्य्ये क्षमया पृथिवीसमः ।
तत्सुतः परया भक्त्या बालम्भट्टः समासतः ॥
करोति साधकप्रीत्यै वटुकार्चनसंग्रहम् ॥

इह खलु त्रिविधतापसन्तप्तान् दुरितसङ्घैर्विहन्यमानाभीप्सितार्थान् पुरुषार्थमलभमानान् अनायासेन पुरुषार्थं कामयमानान् जनानुद्दिधीर्षुः परमकारुणिकः शिवः आपदुद्धारकं मन्त्रं पृच्छन्त्यै पार्व्वत्यै ।

आपदुद्धारणादस्मादापदुद्धारणक्षमः ।
तन्त्रेषु नास्ति मन्त्रोऽन्य इत्याऽऽहुस्तन्त्रवेदिनः ॥

इत्युक्त्वा । एवं

आपदुद्धारणञ्चास्तु संसाराब्धिं न संविशेत् ।

इत्युक्त्वा

एवमभीष्टफलसंसिद्धौ कीर्त्तितः सुरपादपः ।

इत्युक्त्वा च सकलजनापद्विनाशनसुखोपायं सकलजनमोक्षमुख्योपायमभीष्टफलसिद्धिसुरपादपं समस्तपुरुषार्थसाधनञ्च श्रीमद्वटुकमन्त्रमुक्तवान् । तच्छ्रवणञ्च तत्तदुद्धाराधीनमिति तन्मन्त्रोद्धार आदौ प्रदर्श्यते ।

Colophons of different chapters :—

34A, इति श्रीमदनवद्यविद्याविद्योतमानभारद्वाजोपनामक-रामभट्टात्मज-बालम्भट्टकृते वटुकार्चनसंग्रहे तान्त्रिकसंक्षिप्ततरनित्यहोमप्रयोगकथनं नाम प्रथमं वटुकार्चनम्; 68A, ०भक्ष्यसाधनकथनं नाम द्वितीयं वटुकार्चनम्; 84B,

॰स्तोत्रकवचसहस्रनामपञ्जराणां समग्रावर्त्तनत्वविचारकथनं नाम तृतीयं वटुकार्चनम्; 127A, ॰दिङ्नियमकथनं नाम चतुर्थं वटुकार्चनम्; 160B, ॰शान्त्यादिकाम्यकर्मपूजाविधानकथनं नाम पञ्चमं वटुकार्चनम्; 194A, ॰संक्षिप्ततान्त्रिकहोमप्रयोगकथनं नाम षष्ठं वटुकार्चनम्; 232B, ॰वटुकभैरवसहस्रनामस्तोत्रमन्त्रकथनं नाम सप्तमं वटुकार्चनम्; 287B, वटुकोपनिषत्कथनं नाम अष्टमं वटुकार्चनम्।

Works and authors quoted and referred to:—

8A, तान्त्रिकपद्धति; 8B, विश्वसारोद्धार; 9A, दक्षिणामूर्त्तिसंहिता; 9B, नित्यातन्त्र; 12A, शिवार्चनचन्द्रिका; 29A, प्रयोगसार; 57B, वर्म्मतन्त्र; 63B, पुरश्चरणचन्द्रिका; 73A, वामदेवसंहिता; 77A, मैथिलमत; 77B, शिवागमसार; 80A, वाचस्पति, मिश्रोक्ति; 81A, काश्मीरमत; 84A, शाण्डायनक्रम; 84B, शक्तिसङ्गमतन्त्र; 86A, योगपालसंवरतन्त्र; 97A, स्मृतिचन्द्रिका; 97B, विद्याविशारदग्रन्थ; 112B, रुद्रयामले विश्वसारोद्धार; 115A, उड्डामरेश्वरतन्त्र; 117B, रामचन्द्रकृतदीपदानविधिक्रम; 136A, भैरवतन्त्र, कुबेरतन्त्र, ज्ञानार्णव; 136B, दीपविधान; 137A, उत्तरतन्त्र; 141A, वाराहीतन्त्र; 143B, वामकेश्वरतन्त्र; 145A, पाशुपततन्त्र; 146A, गुह्यागम; 147B, सावर; 155B, मन्त्रमार्त्तण्ड, शिवरहस्ये अभिरुद्रसंहिता; 161A, मन्त्रदीपप्रकाशिका; 176A, भूतभैरवतन्त्र; 182A, मन्त्रमहोदधि; 183A-B, रहस्यहत्तिद्वत्; 184A, तन्त्रराज, विश्वसार, कुलार्णव; 186B, कुलमूलावतार; 189A, आकाशभैरवकल्प; 190A, तत्त्वसागर; 199A, कालसङ्कर्षिणीतन्त्र; 199B, सिद्धान्तसिन्धु; 203A, कालिकातन्त्र; 204B, भैरवीतन्त्र; 205A, विश्वसार; 209A, भैरवयामल; 232B, रुद्रयामले रहस्यखण्ड; 249A, कोमलेशकोटिप्रवादे तत्त्वसाररहस्य; 261A, त्रिपुरासिद्धान्त; 267A, नारदीय; 273A, शिवागमकल्प; 273B, प्रत्यङ्गिराविधान; 280B, नित्यनाथसिद्धविरचित रत्नाकर; 286B, वटुकोपनिषत्।

Rāmacandra.

6467.

5805. भैरवपूजापद्धतिः । *Bhairavapūjāpaddhati.*

Substance, country-made paper. 9 × 5¼ inches. Folia, 14, of which the first six, the 8th and the 9th have been restored on modern paper. Lines, 12. Extent in ślokas, 350. Character, Nāgara. Appearance, fresh. Complete.

The work lays down the procedure of worship of Vaṭukabhairava, beginning with the morning rites of the worshipper. It would appear from the colophon that the present work is based on a similar work by Kṛṣṇa Bhaṭṭa. Along with the present MS are found two Fol. containing a portion of *Bhairavasahasranāmastotra.*

Beginning :—

ॐ अखण्डानन्दबोधाय नित्याय परमात्मने ।
चित्संक्रान्तस्वरूपाय ज्ञातात्मगुरवे नमः ॥
धीमता रामचन्द्रेण शिष्याणां प्रीतये शुभा ।
क्रियते पद्धतिः स्वल्पा वटुकस्य शिवात्मनः ॥

तत्र सविकल्पः साधकः ब्राह्मे मुहूर्ते चोत्थाय आवश्यकं कृत्वा पादौ पाणी प्रक्षाल्य रात्रिवासः परित्यज्य धौते वाससी परिधाय आचम्य देवमन्दिरे गत्वा तत्र देवाग्रे उपविश्य तन्निर्माल्यमपसार्य पूर्वदिनावशिष्टपुष्पैः संपूज्य ततो ब्रह्मरन्ध्रस्थश्वेतवर्णसहस्रदल-कर्णिकायां स्वगुरुं श्वेतानुलेपनादिभूषितं .... ।

Colophon :—

इति रुद्रयामलानुसारेण कृष्णभट्टोक्तभैरवपूजापद्धतिः समाप्ता ।

Jaitrasiṃha.

6468.

5745. भैरवार्चापारिजातः । *Bhairavārcāpārijāta.*

Substance, country-made paper. 12×5 inches. Folia, 51–101. Lines, 10–14. Character, Nāgara. Appearance, good. Date, Saṃvat 1845. Incomplete.

The present MS contains chapters 9–14 as also the latter part of chapter 8. This portion deals with initiation and allied matters. One MS of the work is mentioned in *Cat. Cat.* I. 417.

End :—

इति गदितमशेषं भैरवोपासनायां
यजनजपकृतादौ शास्त्रदृष्टं विधानम् ।
गुरुचरणसरोजाराधनालभ्यमेतत्
कृतसुकृतसहस्रैर्गोपनीयं हि तस्मात् ॥
इत्थं महाराजकुमारवर्य्यः
श्रीजैत्रसिंह इति विश्रुतनामधेयः ।
श्रीभैरवस्यार्चनपारिजातं
ग्रन्थं वघेलकुलपद्मरविश्चकार ॥
तं पारिजातमधिव + मरागुरुस्यो-
र्मूलं समस्तनिगमार्थविशालशाखं ।
नानाप्रयोगदलकोरकपुष्पपूर्णं
धर्म्मार्थकामयुतमोक्षफलं लभन्ते ॥

Last Colophon :—

इति श्रीवघेलकुलकमलप्रद्योतप्रचण्डमार्त्तण्डमहाराज-कुमार-श्रीजैत्रसिंहदेवविरचिते श्रीभैरवार्चापारिजाते चतुर्दशस्तबकः समाप्तश्चायं ग्रन्थः ।

Post-colophon Statement (in a different hand):—

संवत् १८४५ शके १७१० मिति वैशाख शुक्लत्रयोदश्यां मन्दे केदारनवाडीग्रामग्रामाल्लिखापितं पुस्तकम् ।

Kamalākara.

6469.

5790. शान्तिरत्नाकरे मृत्युञ्जयविधिः । *Mṛtyuñjayavidhi from the Śāntiratnākara.*

Substance, country-made paper. 10 × 4½ inches. Folia, 1–7 + 1–3, of which Fol. 1A contains the continuation of Fol. 3B. Lines, 12. Character, Nāgara. Date, Saṃvat 1866. Appearance, fresh. Complete.

This contains the *Mṛtyuñjayavidhi* (i.e. rules for the magical use of certain *mantras* of Śiva) section of the *Śāntiratnākara* of Kamalākarabhaṭṭa (ASB. III. 2184—Fol. 220B–232A). Fol. 5A–7B contain the *Puruṣasūktavidhi* and the *dīpasthāna* found in Fol. 232A–236B of the MS of the *Śāntiratnākara.*

Post-colophon Statement:—

संवत् १८६६ भाद्रप. कृष्णप. २ तिथौ मङ्गले लिखितं गोपीनाथेन ।

Anonymous.

6470.

4289B. शैवचिन्तामणिः । *Śaivacintāmaṇi.*

Substance, palm leaf. 14½ × 1½ inches. Folia, 14–83B. Lines, 3, 4, 5. Extent in ślokas, 950. Character, Uḍiyā. Appearance, good. Complete.

The work deals with the details of the worship of Śiva.

Beginning :—

प्रणम्यादौ महादेवं हिमाद्रितनयापतिम् ।
शैवचिन्तामणिग्रन्थो वक्ष्यते मुक्तये नृणाम् ॥
देवं नत्वा करिवरमुखं सर्व्वविघ्नापहारम्
सर्व्वेशानं त्रिनयनमथो चन्द्रखण्डाश्रितञ्च ।
वक्ष्ये शैवागमजलनिधिज्ञावमीशानतो वः
प्रादुर्भावं द्विजनकुलदं शैवचिन्तामणिञ्च ॥

Colophons of the different sections :—

21A, इति श्रीशैवचिन्तामणौ शैवगन्धादिखड्गान्तधारणान्तकथनो नाम प्रथमः पटलः ; 29A, ०शिवसन्ध्यादिमाहात्म्यान्तकथनं नाम द्वितीयः पटलः ; 36A, श्रीकण्ठादिपञ्चाक्षरोद्धारणान्तकथनो नाम तृतीयः पटलः ; 45B, ०अन्तर्य्यागादि-मुद्रान्तकथनो नाम चतुर्थः पटलः ; 51B, ०ध्यानासनोपचाराद्युपवासनान्तकथनो नाम पञ्चमः पटलः ; 58B, ०परमन्यासादि-एकाम्रवनपीठवर्णनो नाम षष्ठः पटलः ; 69A, ०काशीहिमवद्वर्णनादि-विनियोगाग्निसंस्कारान्तकथनो नाम सप्तमः पटलः ; 77B, ०दर्शनादिशिवरात्रिव्रतकथनो नाम अष्टमः पटलः ।

Fol. 78–83 contain a section describing the procedure of the worship of Śiva. This section begins:—

अथ त्र्यम्बकपूजाविधिर्लिख्यते । अथ पूज्यतया केचिदादौ द्वारपालपूजां कुर्वन्ति । तद्यथा—

आचम्य विधिना तत्र सामान्यार्घं विधाय च ।
द्वारमस्त्राम्बुभिः प्रोक्ष्य द्वारपालान् प्रपूजयेत् ॥

6471.

11204B. शिवपञ्चाक्षरीपद्धतिः । *Śivapañcākṣarīpaddhati.*

Substance, country-made paper. 10¼ × 4½ inches. Folia, 13. Lines, 11. Extent in ślokas, 340. Character, Nāgara. Appearance, old. Complete.

The work lays down the procedure of the worship of Śiva beginning with the morning rites of the worshipper.

Colophon :—

इति शिवपञ्चाक्षरीपद्धतिः समाप्ता ।

6472.

11010D. महामृत्युञ्जयविधिः । *Mahāmṛtyuñjayavidhi.*

Substance, mill-made paper (as used in B.N.W. Railway Form No. SN. 38. VP). 10×5½ inches. Folia, 4. Lines, 11. Character, Nāgara. Appearance, fresh. Incomplete.

This lays down the procedure for the muttering of the *Mahāmṛtyuñjayamantra* for the purpose of obtaining a long life free from all diseases.

The MS belonged to one Pandit Badrinarayana Misra (Daulatganj, Chapra) as indicated by a rubber stamp and a short line on the obverse of the first leaf.

6473.

9657. मृत्युञ्जयमन्त्रजपः । *Mṛtyuñjayamantrajapa.*

Substance, country-made paper. 8½×4 inches. Folia, 2. Lines, 6. Extent in ślokas, 12. Character, Nāgara. Appearance, fresh. Incomplete.

This lays down the procedure for muttering the *mantra* of Mṛtyuñjaya which is muttered with a view to obtaining a long life free from all diseases.

6474.

11225. मृत्युञ्जयजपविधानम् । *Mṛtyuñjayajapavidhāna.*

Substance, mill-made paper. 9×4½ inches. Folia, 4. Extent in ślokas, 40. Lines, 8. Character Nāgara. Date, 1919 V.S. Appearance, fresh. Complete.

It deals with the same topic as that of the previous MS.

Post-colophon Statement:—

लिखितं संवत् १९१९। मिति आश्विन शुक्ल द्वादशि १२ वार शनीश्वर लिखितं लक्ष्मीशंकर ब्राह्मण अवदिच पाठक।

6475.

2402. मृत्युञ्जयविधिः। *Mṛtyuñjayavidhi.*

Substance, country-made paper. 9×4 inches. Folia, 2. Lines, 11. Extent in ślokas, 38. Character, Nāgara. Appearance, discoloured. Complete.

It deals with the same topic as that of the previous MS.

6476.

4710. [उमामहेश्वरपूजा। *Worship of Umāmaheśvara.*]

Substance, palm-leaf. 11×2 inches. Folia, 10 (broken), 13–19. Lines, 5. Character, Newari. Appearance, old and discoloured. Fragmentary.

The portion preserved here deals with the worship of Umāmaheśvara which name occurs on Fol. 13B and 15A. *Homa* of the deity is treated in Fol. 17Bff. The prescriptions for the worship begin thus (Fol. 13A):—

दत्वा पुष्पमुमेशस्य मूर्ध्नि भक्त्या प्ररोप्य च।
सुरभ्या शक्तिमन्त्रेण नमस्कृत्वा महेश्वरम्॥
ततो ध्यात्वाम्बिकेशानं चतुमात्रं स्मितानवम्।
आगतं ते भवानीश हृदेत्यक्ता समाश्रितः॥

मम सुस्वागतं वत्सेतोयेनोक्तं विभाव्य च ।
पादाब्जयुगले पाद्यं नमोन्तेन हृदाम्बुना ॥
स्वधान्तेन विभोर्वक्त्रे तेनैवाचमनीयकम् ।
स्वाहान्तेन शिरस्यर्घं दूर्वापुष्पाक्षतानि च ॥
वौषडन्ते हृदा दत्त्वा सहस्रमूलेन वा ततः ।

6477.

5523. महाकालपञ्चाङ्गम् । *Mahākālapañcāṅga.*

Substance, country-made paper. 9×4 inches. Folia, 33. Lines, 7. Extent in ślokas, 450. Character, Nāgara. Date, Saṃvat 1836. Appearance, good. Complete.

Colophons of the different sections :—

5A, इति श्रीविश्वनाथसारोद्धारतन्त्रे उत्तरखण्डे मन्त्रप्रदीपिकायां कामेश्वररहस्ये महाम्नायनिर्णये महाकालपटलं नाम पटलं सम्पूर्णम्, चतुस्त्रिंशः पटलः ३४ । 13B, ०महाकालपद्धतिः सम्पूर्णम्; 17A, ०श्रीमहाकालपञ्चाङ्गे मन्त्रगर्भकवचं सम्पूर्णम्, षट्त्रिंशतितमः पटलः; 29B, ०महाकालसहस्रनाम-सम्पूर्णम्; 33, ०महाकालस्तोत्रं सम्पूर्णम् ।

Post-colophon Statement :—

शुभमस्तु संवत् १८३६ समयनाम आषाढमासे कृष्णपक्षे चतुर्दश्यां मन्दवासरे लि० काश्यां मध्ये के ।

6478.

10526. वटुकभैरवतरङ्गः । *Vaṭukabhairavataraṅga.*

Substance, country-made paper. $8\frac{1}{2} \times 3\frac{1}{2}$ inches. Folia, 11. Lines, 7. Extent in ślokas, 150. Character, Nāgara. Appearance, fresh. Complete.

This deals with the details of the worship of Vaṭuka. It seems to form part of a bigger work.

Beginning :—

अथ वटुकभैरवमन्त्रतरङ्गः ।

कान्तिमेधाबलारोग्यतेजःपुष्टियशः श्रियः ।

उद्धरेद्वटुकं देवं आपदुद्धरणं तथा ॥

गुह्यं पुनर्ज्ञेयं वटुकं तं समर्चयेत् ।

एकविंशत्यक्षरात्मा शक्तिकरो मनुर्मतः ॥

Colophon :—

इति श्रीवटुकभैरवतरङ्गं समाप्तं ।

6479.

5917. **वटुकमालामन्त्रम् ।** *Vaṭukamālāmantra.*

Substance, country-made paper. 9½ × 5 inches. Folia, 4. Lines, 9. Extent in ślokas, 70. Character, Nāgara. Appearance, good. Complete.

It contains a *mālāmantra* (a long *mantra*) of Vaṭuka-bhairava.

Beginning :—

अथ वटुकभैरवमालामन्त्रः ।

श्रीभैरवः पायादपायात् ॐ ह्रां ह्रीं ह्रूं ॐ नमो भगवते ब्रह्माण्डभैरवाय प्रचण्डोग्रभैरवाय कपालभैरवाय धून विप्रचण्ड-वृश्चिकवाहनाय फणिभूषणाय गिलि गिलि महोग्रप्रचण्डप्रबलाय कालभैरवाय ह्रां ह्रीं ह्रूं ह्रैं ह्रौं ह्रः मथ मथ......... ।

Colophon :—

इति श्रीवटुकमालामन्त्रं सम्पूर्णम् ।

6480.

9925. [वटुकार्चनम् । *Vaṭukārcana.*]

Substance, country-made paper. 9 × 4 inches. Folia, 7. Lines, 8. Extent in ślokas, 80. Character, Nāgara. Appearance, fair. Complete.

It deals with *puraścaraṇa*, *pūjā* and *dīpadāna* in connection with the cult of Vaṭuka.

Beginning :—

श्रीगणेशाय नमः ।

कुवेश श्रोतुमिच्छामि भैरवस्य महात्मनः ।

पुरश्चर्याविधिः कौतृक् नामामष्टोत्तरस्य च ॥ १ ॥

6481.

11344. दीपदानपद्धतिः । *Dīpadānapaddhati.*

Substance, country-made yellow paper. 9½ × 4 inches. Folia, 2. Lines, 7. Extent in ślokas, 20. Character, Nāgara. Appearance, fresh. Complete.

The work describes the procedure of offering lamps to Vaṭukabhairava. An extract from the *Bhairavītantra* dealing with the same topic has been described under No. 6042 above. For a description of a similar procedure in connection with Kārtavīrya cf. *Dīpaprakāśa* below.

6482.

11346. [उन्मत्तभैरवपञ्चाङ्गम् । *Unmattabhairava-pañcāṅga.*]

Substance, country-made yellow paper. 10½ × 5 inches. Folia, 23. Lines, 9. Extent in ślokas, 480. Character, Nāgara. Appearance, good Complete.

Two sections (*paddhati* and *paṭala*) are not found here.

Colophons :—

2B, इति श्रीपारमेश्वरतन्त्रे वाराणसीपटले श्रीउन्मत्तभैरवसाख्याने गुरुब्रह्म-संवादे उन्मत्तभैरवशतद्वयनामस्तोत्रं सम्पूर्णम्; 7B, ०श्रीउन्मत्तभैरवोपाख्याने गुरुब्रह्मसंवादे उन्मत्तभैरवहृदयं सम्पूर्णम्; 11B, ०उन्मत्तभैरवकवचं शुभम्; 13B, ०उन्मत्तभैरवस्तवराजं समाप्तम्; 14B, ०उन्मत्तभैरवाष्टकस्तोत्रं शुभम्; 22B, ०श्रीउन्मत्तभैरवसहस्रनामस्तोत्रं सम्पूर्णम्; 23B, ०यावदल्लाहुतं पञ्चाङ्ग-पूर्णसाङ्गस्तोत्रं समाप्तम् शुभम्। 8B, उन्मत्तभैरवयन्त्रोद्धारकं सम्पूर्णम्; 9A, उन्मत्तभैरवकीलकं समाप्तम; 10A, इति सात्त्विकध्यानम्; इति राजसं ध्यानम्; 10B, इति तामसं ध्यानम्।

6483.

6294. अजरादिद्विपञ्चाशद्भैरवप्रयोगः। *Ajarādi-dvipañcāśadbhairavaprayoga.*

Substance, country-made paper. 9¼ × 4¼ inches. Folia, 9. Lines, 12, 13. Extent in ślokas, 150. Character, Nāgara. Appearance, good. Date, Saṃvat 1953. Complete.

The work gives mainly the invocations of the Bhairavas.

Beginning :—

अथ द्विपञ्चाशदजरादिभैरवप्रयोगः।

अस्मिन् अमुककर्मणि अजरादीनां पञ्चाशद्वृक्षेत्रपालानां स्थापनं पूजनं च करिष्ये।

Post-colophon Statement :—

संवत् १९५३ आषाढ शुक्ल ६ बुधे लिखितम् जगन्नाथमालवी वचउ वा मालवीयोपनामकः कर्मकाण्डी। बालमुकुन्दस्येदं पुस्तकम्॥

6484.

11357. शरभेश्वरपूजा । *Śarabheśvarapūjā.*

Substance, country-made paper. 8×4 inches. Folia, 3. Lines, 10-11. Extent in ślokas, 55. Character, Nāgara. Appearance, good. Incomplete.

The present work gives the procedure of the worship of the Sivaite deity Śarabheśvara. The MS closes with the words 'अथ यन्त्रम्'; but the *yantra* is not described. For a number of works dealing with rituals of this deity cf. Mad. XV. 8092ff.

6485.

10159. शरभपञ्चाङ्गम् । *Śarabhapañcāṅga.*

Substance, country-made paper. 7×5½ inches. Folia, 10+14+3+11+4+16 (bound in book form). Lines, 12. Extent in ślokas, 725. Character, Nāgara. Appearance, good. Complete.

Colophons :—

10, इति श्रीआकाशभैरवकल्पे शरभकवचं सम्पूर्णम्; 14, इति शरभपद्धति[ः] संपूर्ण[ा]; 3, आकाशभैरवकल्पे शरभहृदयं सम्पूर्णम्; 11, श्रीशरभपटलं संपूर्णम्; 4, इति शरभतन्त्रे शरभस्तोत्रं संपूर्णम्; 16, इत्याकाशभैरवतन्त्रकल्पे शरभसहस्रनामस्तोत्रं सम्पूर्णम्। शुभम्।

Of the topics stated here to belong to the *Ākāśabhairavakalpa*, the *kavaca* of the deity is found in Fol. 68B of the Society's copy of the MS of the work (No. 5895 above).

6486.

3233. [रुद्रविधिः । *Rudravidhi.*]

Substance, country-made paper. 6½×4 inches. Folia, 22. Lines, 9. Extent in ślokas, 260. Character, Nāgara. Appearance, fresh. Incomplete.

It deals with the details of the worship of Rudra and gives an elaborate description of *nyāsas*.

Beginning :—

अथातः पञ्चाङ्गरुद्राणां न्यासपूर्व्वकं जपहोमार्च्चनविधिं व्याख्यास्यामः ।

या ते रुद्र शिवा तनूरघोरापापकाशिनी ।

तया नस्तनुवा शंतमया गिरिशंताभिचाकशीहि ॥

शिखायै नमः । ॐ अस्मिन् महत्यर्णवेऽन्तरीक्षे भवा अधि तेषां शिरसे स्वाहा ।

Keśavācārya.

6487.

725. क्रमदीपिका । *Kramadīpikā.*

Substance, palm-leaf. 19 × 1¼ inches. Folia, 76. Lines, 3. Extent in ślokas, 1,000. Character, Bengali. Date, Śaka 1609. Appearance, old and dilapidated. Complete in eight chapters.

The present manuscript was noticed in L. IV. 1551. This is a Vaiṣṇava work which deals with the Tantric worship of Vaiṣṇava deities. It was published by Rasikmohan Chatterji in his *Vividhatantrasaṃgraha.* An edition of it with the commentary of Govinda Bhaṭṭācārya has been published in the Chowkhamba Sanskrit Series (Benares, 1917).

Post-colophon Statement :—

शकाब्दाः १६०९ श्रीप्रसाददेवशर्म्मणः लिखितमिदं। क्रम-
दीपिकेयं।

6488.

3558. *Kramadīpikā.*

Substance, country-made paper. 14 × 2¾ inches. Folia, 60. Lines, 4. Character, Bengali. Date, Śaka 1579. Appearance, faded. Complete.

Post-colophon Statement :—

शकनरपतिवर्षे रन्ध्रसप्तेषुचन्द्रैः
कलसगतदिनेशे वासरे भानुसूनोः।
मुररिपुपरकाले वाञ्छता भक्तिमग्र्यां
लिखितमखिलमेतत् रामकृष्णेन यत्नात्॥
श्रीरामकृष्णदेवशर्म्मणः पुस्तकमिदम्।

6489.

10777. *Kramadīpikā.*

Substance, palm-leaf. 16×1 inches. Folia, 2–63 (with folia marks on the first five folia lost). Lines, 3. Character, Bengali. Date, Śaka 1540. Appearance, dilapidated. Incomplete.

Post-colophon Statement :—

श्रीगोपालाय नमः । शकाब्दा १५४० चैत्र ३ । हरये नमः ।

The MS begins with I. 7 and runs right up to the end. It is accompanied by eight leaves containing portions of the commentary of Govinda Vidyāvinoda (e.g., commentary on I. 1, III. 1–33, II. 15–22). There are also five leaves containing two *kavacas* of Kṛṣṇa, one stated to belong to the *Padmapurāṇa* and the other to the *Kumārītantra.*

6490.

8663. *Kramadīpikā.*

Substance, country-made paper. 14×5½ inches. Folia, 91. Lines, 13. Extent in ślokas, 4,500. Character, Nāgara. Appearance, old. Complete.

The text is accompanied by a commentary by Bhairava Tripāṭhin, another MS of which, with a different introductory verse and a benedictory concluding verse, is described in Bik. No. 1281.

Beginning of the commentary :—

श्रीगोपीजनवल्लभाय नमः । ॐ तत्सत् ।

आलोड्य वेदमखिलाधरपल्लवेन

गोपाङ्गनाप्रवचितं प्रणिपत्य तत्त्व[म्] ।

श्रीमद्गुरुक्तवरश्रीमगूढत्व कुर्वे

व्याख्यां मुकुन्दयजनक्रमदीपिकायाः ॥

Last Colophon:—

इति श्रीत्रिपाठिभैरवकृता [क्रमदीपिका-]टीप्पनी समाप्ता ।

6491.

4109. *Commentary on the Kramadīpikā by Govinda Vidyāvinoda.*

Substance, palm-leaf. 14½ × 1 inches. Folia, 92. Lines, 4, 5. Extent in ślokas, 2,700. Character, Uḍiyā. Appearance, soiled. Complete.

The author of the commentary is Govinda Vidyāvinoda Bhaṭṭācārya. The introductory portion does not agree with what has been published in the Chowkhamba Sanskrit Series edition of the work and quoted in Bik. No. 1282. It runs thus:—

तत्र तावत् प्रथमतः प्रारिप्सितग्रन्थस्याविघ्नपरिसमाप्त्यर्थम् इष्टलाभाय ग्रन्थकारस्याभिमतदेवतास्मरणात्मकं आशीर्व्वादलक्षणं मङ्गलमाचरन् सम्बन्धादिकं सूचयति श्लोकेन । तस्य प्रयोजनं तावत् निःशेषदुःखनिवृत्तिनिरतिशयानन्दलक्षणमोक्षात्मकभगवत्सम्प्राप्तिः सर्व्वज्ञत्वादिरणिमादिर्वा । विषयो भगवत्समाराधनमनयोरुपायोपेयभावसम्बन्धः । अथ प्रथमग्रन्थो व्याख्यायते ।

कलासमायानवकान्तमूर्त्तिरिति ।

Post-colophon Statement:—

इदं पुस्तकं यादवशर्म्मेणा अलेखि ।

6492.

4108. *Commentary on the Kramadīpikā by Govinda Śarman.*

Substance, palm-leaf. 15 × 1½ inches. Folia, 62. Lines, 5, 6. Extent in ślokas, 1,300. Character, Uḍiyā. Appearance, discoloured and worm-eaten. Complete.

The author of the commentary is Govinda Śarman, son of Jagannātha.

Beginning:—

यस्य प्रपञ्चात्मकवेणुनादसम्पूरितत्रीत्रसमस्तजन्तुः ।
त्वत्ता प्रपञ्चं कमपि प्रपेदे नित्यं नमो नन्दसुताय तस्मै ॥
मूर्द्ध्ना वन्दे श्रीगुरुपादपद्म-
युगप्रभालङ्कृतरत्नपीठम् ।
यस्यान्तिके भूपतिकोटिशीर्ष-
कोटीररत्नावलिदीपिता भूः ॥
श्रीमज्जगन्नाथसुतो वरेन्द्रो
गोविन्दशर्म्मा क्रमदीपिकायाः ।
कर्पूरवर्त्तिं कुरुते विशेष-
प्रोद्दीपनं खेहलवैः कवीनाम् ॥
क्वचित् समासैः पृथगेव वाच्यम्
क्वचिद्विशेषः पदयोर्विसन्धिः ।
ग्राम्येण शब्देन निगूढशब्दे
वाच्यं यथा येन प्रकाशितं स्यात् ॥
श्रीकृष्णपूजाक्रमदीपिकायाः
कर्पूरवर्त्तिं परिवर्ज्जयन्त ।
यो वर्ज्जयेत्तस्य विरुद्धिरेव
यो नाशयेत्तस्य विधिः प्रमाणम् ॥

अथ तावदभीष्टप्रचयप्रतिबन्धकदुरितनिवारणपूर्व्वकचिकीर्षित-प्रबन्धावष्टम्भपरिज्ञानार्थं शिष्टाचारपरिपालनार्थं ग्रन्थकारः सकल-भुवनैकनायकचराचरगुरोः वागीश्वरस्यानुस्मरणपूर्व्वकमाशीर्व्वाद-स्वरूपं मङ्गलमातनोति कलात्मावेत्यादि ।

End:—

लिखनं यथा प्रतिपादस्य दशमाक्षरो नकारः स नकारो मध्ये विलिख्य उपर्य्युपरि पंक्तिचयेन पादचयं लिखेत् । प्रतिपंक्त्या एकेन

मध्यमकारेण सर्व्वंत्र निर्व्वाहः। पुनश्चतुर्थपादस्थ पंक्तिद्वयमेगाक्षरेण शेषाक्षरेण सह द्वयं द्वयं ज्ञात्वा चतुर्थपादं लिखेत्। एवं चक्रबन्धेन श्लोकं विलिख्य प्रतिपंक्तौ षष्ठाक्षरेण तृतीयाक्षरेण च ग्रन्थकारस्य ग्रन्थस्य च नाम सम्पद्यायाति। केशवेन कृता क्रमदीपिकेयमिति। ऊनविंशाक्षरोऽयं श्लोकः।

श्रीमज्जगन्नाथसुतो वरेन्द्रो
गोविन्दशर्म्मा क्रमदीपिकायाः।
कर्पूरवर्त्या कुरुते विशेष-
प्रोद्दीपनं तत् .... ॥
श्रीकृष्णपूजाक्रम .... ।
यो वर्द्धयेत्तस्य विवृद्धिरेव
यो नाशयेत्तस्य विधिः प्रमाणम् ॥

Nārāyaṇa Bhaṭṭa.

6493.

4114. साधनदीपिका। *Sādhanadīpikā.*

Substance, palm-leaf. $17\frac{1}{2} \times 1\frac{1}{2}$ inches. Folia, 1–50. Lines, 7 to 10. Extent in ślokas, 2,900. Character, Uḍiyā. Appearance, soiled. Complete.

This deals with the details of the worship of Viṣṇu. A MS of the work is fully described in L. IV. 1721. Two MSS are noticed in Ulwar. 1529 and Peters. 4. No. 1161.

Beginning :—

श्रीकृष्णं परमानन्दं सच्चिदानन्दरूपिणम्।
वन्दे गुरुं कृपासिन्धुं वैष्णवाचारसिद्धये ॥
सदाचाराविरोधेन मन्त्रशास्त्रानुसारतः।
साधनस्य हि भावस्य दीपिकेयं प्रतन्यते ॥

शास्त्रं शास्त्रं गत्वा सर्व्वशास्त्रार्थवेदिनम् ।
सेविनं सर्व्वधर्म्माणां कान्यकुब्जकुलोद्भवम् ॥
वक्ष्ये प्रकाश एतस्मिन् गुरुशिष्यादिलक्षणम् ।
दीक्षां विना भगवतो भक्तिर्न स्यात् कथञ्चन ॥

Colophons :—

7B, इति श्रीनारायणभट्टविरचितायां साधनदीपिकायां गुरु + + + लक्षणः प्रथमः प्रकाशः । 16A, इति श्रीनारायणभट्टविरचितायां साधनदीपिकायां सेवालक्षणो द्वितीयः प्रकाशः । 23A, °तृतीयः प्रकाशः । 34A, °चतुर्थः प्रकाशः । 36B, °पञ्चमः प्रकाशः । 45A, °षष्ठः प्रकाशः । 50A, इति श्रीनारायणभट्टविरचितायां साधनदीपिकायां सप्तमः प्रकाशः ।

Leaves 50B–53A contain extracts from the *Sārasvata Saṃhitā* and the *Bṛhatkālottara* on the subject of the bathing ceremony of Viṣṇu.

Viśvanāthasiṃha.

6494.

7955. मन्त्रार्थनिर्णयः । *Mantrārthanirṇaya.*

Substance, country-made paper. 13½ × 4½ inches. Folia, 33. Lines, 7. Extent in ślokas, 500. Character, Bengali. Appearance, old. Complete.

It seeks to demonstrate the supremacy of the worship and *mantra* of Rāma and gives an esoteric meaning of the latter. For a Kāvya work by Viśvanātha dealing with the story of Rāma cf. *Rāmacandrāhnika* (ASB. VII. 5255-6).

Beginning :—

नत्वा श्रीरामचन्द्रं सकलगुणनिधिं कामदं यस्य नाम
गौरीगौरीशपादौ गणपतिचरणौ वायुसूनोश्च पादौ ।

श्रीमज्ज्ञानकक्ष्यं सरसमतिगुरुं श्रीप्रियादासमीशं
व्याख्यातुं (नत्वा) राममन्त्रं निजमतिसदृशं वन्दते विश्वनाथः ॥

यतो वाचो निवर्त्तन्ते अप्राप्य मनसा सहेत्यादिश्रुतिप्रतिपाद्यः श्रीरामचन्द्र एवातः सर्वतः परत्वं तस्य ख्यातार्थं करोमि। ननु-मनोवचनागोचरश्रीराम इति नामैव निर्वक्तव्यत्वात्।

End :—

अतो नारायणाद्यवतारी श्रीवृन्दावनविहारी परमेश्वर एन-मेवोपासते। ततः प्रमाणं

रामस्यातिप्रियं नाम रामस्यैव सनातनम्।
रात्रिन्दिवं प्रत्यक्षेण भाति वृन्दावने स्थितः॥

इति शुकसंहितायाम्।

पूजितो नन्दगोपाद्यैः श्रीकृष्णेनापि पूजितः।
भक्त्या महिषीभिश्च पूजितो रघुपुङ्गवः॥

इति वृन्दावनं परित्यज्य पादमेकं न गच्छतीत्यादिवचनानि यत्र ब्रह्मवैवर्त्ते सन्ति तत्रैव एते सर्वे अवताराः सर्वेश्वरा रघुनन्दन-मेवोपासते इत्यपि प्रसिद्धम्॥

सर्वमन्त्रमहाराज सर्वेषां समुपासित।
विश्वनाथस्य सर्वस्य मन्त्रराज नमोऽस्तु ते॥

Colophon :—

इति सिद्धिश्रीमहाराजाधिराजश्रीमहाराजाश्रीराजाबाहादुर-श्रीसीतारामचन्द्रकृपापात्राधिकारिश्रीविश्वनाथसिंहदेवकृतौ मन्त्रार्थनिर्णयः संपूर्णः।

Post-colophon Statement :—

शुभमस्तु सर्वेषां॥ सन १२५७ साल ६ आश्विन।

Anonymous.

6495.

5785. तन्त्रसारपूजापद्धतिः । *Tantrasārapūjāpaddhati.*

Substance, country-made paper. 7 × 4½ inches. Folia, 18. Lines, 9. Character, Nāgara. Appearance, old. Incomplete.

It describes, according to the *Tantrasāra*, the procedure of the worship of Lakṣmī-Nārāyaṇa who is stated to be the deity residing in the heart of Madhvācārya (श्रीमध्वाचार्याणां हृत्कमलमध्यनिवासिनं—Fol. 5A). MSS of this *Tantrasāra* and commentaries thereon are described under Nos. 6185-6186 *ante*.

The name of the work occurs on the obverse of the first leaf.

Beginning :—

श्रीवेदव्यासाय न[म]ः ।

वेदव्यास[ं] स्फूर्त्तविध्वंससिद्धानगोपमं । (अमगोदकं)

संप्रणम्य गुरूंश्चापि वक्ष्ये पूजनपद्धतिं ।

अर्घ्योदकं च (अग्रोदकं च) श्रीतुलसीगन्धपुष्पादिपूर्व्वकैः ।

स्वयुक्तलक्षणपूजनसाधनद्रव्यसञ्चयः ।

संपाद्य स्मृतिमार्गेण स्नानसन्ध्याजपादिकं ।

श्रीपासनद्वयं (च) विधाय हरिमर्च्चयेत् ।

प्रक्षाल्य पादौ चाचम्य देवद्वारं गतस्ततः ।

पूर्व्वद्वारे श्रियं नत्वा जयञ्च विजयं तथा ।

बलञ्च प्रबलञ्चैव दक्षिणद्वारपालकौ ।

चण्डप्रचण्डनामानौ पश्चिमद्वारपालकौ ।

नन्दसुनन्दनामानौ उत्तरद्वारपालकौ ।

चतुर्भुजान्वेताश्रीं शङ्खचक्रगदाधरः ।

पीताम्बरादिभिश्चिह्नैरङ्किताङ्गान् नमाम्यहं ।

इति गत्वा समुत्थाय तदनुज्ञाम[वाप्य तु] ।
कपाटोद्घाटनं कुर्य्यात् वायवावेति मन्त्रतः ॥

6496.

380. पूजापद्धतिः । *Pūjāpaddhati.*

Substance, country-made yellow paper. 15½ × 3 inches. Folia, 1–26 (as marked on the right-hand margin), 7–32 (as marked in a later hand on the left-hand margin). Lines, 6. Extent in ślokas, 450. Character, Bengali. Appearance, fresh. Complete.

This begins with a brief description of the daily rites to be performed by a Tantric worshipper, *snāna, sandhyā* and *tarpaṇa,* and goes on describing in detail the Tantric worship of Kṛṣṇa. The work is introduced as *Pūjā-paddhati* (अथ पूजापद्धतिर्लिख्यते) and is called *pūjāpaṭalam* in a colophon on Fol. 19B (इति संक्षेपपूजापटलं सम्पूर्णम्). The descriptive portion of the work (*paddhati* or *paṭala*) is followed by a number of hymns and *kavacas* :

ब्रह्माण्डपुराणे सूतशौनकसंवादे श्रीगुरोः कवचम् (19B-20A), ब्रह्मयामलोक्त[ः] श्रीगुरोः स्तवराजः (20A-B), ऊर्द्ध्वतृपारमहंस्ये श्रीगुरोः स्तवराजः (21A-B), सनत्कुमारीये त्रैलोक्यमङ्गलं नाम कवचम् (21B-23B), गौतमीयतन्त्रोक्त[ः] श्रीकृष्णस्तवराजः (23B-24B), ब्रह्मयामले ब्रह्मनारदसंवादे श्रीकृष्णशतं राधिकास्तोत्रम् (24B-25A), ब्रह्मयामले हरगौरीसंवादे पद्मपत्रायतपटले वृन्दावनेश्वरीस्तवराजः (25B-26A) ।

6497.

121. *Pūjāpaddhati.*

Substance, country-made paper. 11½ × 5 inches. Folia, 12. Lines, 12. Extent in ślokas, 250. Character, Bengali. Appearance, old. Complete.

The work agrees generally, though not fully, with the one of the same name described under the previous number.

The present MS has been described in L. II. 924. Fol. 8A quotes an extract on *mānasapūjā* from the *Brahmasiddhānta*. The present MS does not mention by name the deity to be worshipped.

6498.

9610. वैश्यसन्ध्या । *Vaiśyasandhyā.*

Substance, country-made paper. 13 × 5 inches. Folia, 2. Lines, 9. Extent in ślokas, 36. Character, Nāgara. Appearance, fair. Complete.

It describes the procedure of *sandhyā* as performed by a Vaiṣṇava.

6499.

9822. गोपालगायत्री । *Gopālagāyatrī.*

Substance, country-made paper. 7½ × 4½ inches. Folia, 2. Lines, 9. Extent in ślokas, 26. Character, Nāgara. Date, Saṃvat 1858 (?). Appearance, old. Complete.

It gives the Tantric Gāyatrī for the worship of Gopāla.

Post-colophon Statement :—

संवत् । १००८५८ ।

6500.

2695. [श्रीसूक्तविधानम् । *Śrīsūktavidhāna.*]

Substance, country-made paper. 8 × 4 inches. Folia, 6. Lines, 11. Extent in ślokas, 90. Character, Nāgara. Appearance, discoloured. Complete.

It describes the Tantric application of the Śrīsūkta (ṚV. I. 165) for securing fortune. It specially deals with

different *nyāsas* to be performed with the different verses of the sūkta.

6501.

2696. *Śrīsūktavidhāna.*

Substance, country-made paper. 8 × 4 inches. Folia, 8. Lines, 10. Extent in ślokas, 95. Character, Nāgara. Date, Saṃvat 1811. Appearance, fresh but mouse-eaten. Complete.

It deals with the same topic as the one in the work described above. It is however fuller than the previous one and gives the details of the pūjā of the goddess Lakṣmī with the verses of this sūkta, as also the important Tantric rite called *puraścaraṇa* in connection with it.

Post-colophon Statement:—

संवत् १८११ । रातारवा नामसंवत्सरे ।

6502.

10187B. हयग्रीवसंहिता । *Hayagrīvasaṃhitā.*

Substance, country-made paper. 7 × 3¼ inches. Folia, 1–16. Lines, 10. Extent in ślokas, 220. Character, Nāgara. Appearance, old. Complete.

The reverse sides of all the folia are marked on the left-hand upper corners with the letters हं सं. The work describes the applications of different *mantras* of Hayagrīva. The portions contained in Fol. 1–7B are metrical. This section has three colophons (Fol. 4A, 5A, 7A) according to which it constitutes chapters 1, 2 and 11 of the *Hayagrīvasaṃhitā*. The remaining portion, which has no such colophons, is in prose and quotes from works like *Śāradā* (Fol. 9B), *Mantradevatāprakāśa* (10A) and *Hayagrīvopaniṣad* (10B).

Date of copying :—

Fol. 5B, संवत् १८६० माघमासे शुक्लपक्षे एकादश्यां वार रवि ।

Fol. 16A (in a later hand), सम्वत् १७२१ वार शनीचर तीथ १७२४५४ ।

6503.

3776. हनुमद्दुर्गम् । *Hanumaddurga.*

Substance, country-made paper. 9¼ × 3½ inches. Folia, 5. Lines, 7. Extent in ślokas, 75. Character, Nāgara. Date, Saṃvat 1880. Appearance, fair. Complete.

Colophon :—

इति अथर्व्वणवेदमन्त्रे देवीप्रोक्तं श्रीमद्धनुमद्दुर्गा समाप्तोऽयम् ।

Post-colophon Statement :—

सम्वत् १८८० द्वतीय चैत्र वदि ६ मङ्गलवासरे तेलीसामध्ये लिखा इदं पुस्तकम् । श्रीरामाय नमः । श्रीकृष्णाय ।

A MS of the work is described in HPR. II. 264. *Cat. Cat.* I. 754 refers to it as a *stotra.* It contains the *mālāmantra* of Hanumān and describes the procedure of its muttering. The *mantra* begins (Fol. 2A.) :—

ॐ नमो भगवते दावानलकालाग्निहनुमन्ताय तेजोवितानधवलीकृत-वज्रदेह-वज्रकाय-वज्रतुण्ड-वज्रनख-वज्रबाहु-वज्ररोम-वज्रनेत्र-वज्रदन्त-वज्रकरकमलमात्मकराय भीमकरपिङ्गाक्ष-उग्रप्रलय-काल-रौद्रवीरभद्रावतार-शरभ-शाल्व-भैरव-दोर्दण्डलङ्कापुरीदहन-उदधिलङ्घन-कृतान्तध्रुतां विश्वास ईश्वरपुत्रवायुसुत-अञ्जनीगर्भ-सम्भूत-उदयभास्करबिम्ब-नरदेवदानव-ऋषिमुनिवन्द्य वतीसा युद्ध-पाशुपतास्त्र-ब्रह्मास्त्र-वैष्णवास्त्र-नारायणास्त्र-कालशक्ति-कालदण्डकाल-पाश-अघोरास्त्र-निवारणाय ।

6504.

9283. *Hanumaddurga.*

Substance, country-made paper. 8½ × 4 inches. Folia, 8. Lines, 6. Extent in ślokas, 50. Character, Nāgara. Date, 1740 Ś.E. Appearance, fair. Complete.

The *mantra* as contained in this MS is smaller than the one in the previous MS.

Colophon :—

इत्यथर्वणवेदे हनुमन्तदुर्गं समाप्तः ।

Post-colophon Statement :—

शाके १७४० बहुधान्यनामाब्दे तपस्यमासे दशम्यातिथ्यां भानुवासरे द्वितीयप्रहरे तद्दिने मल्लारितनजोतिषोपनाम्ना हरिणेदं लिखितं भवानीनन्देषु दीयताम् ।

IV. GAṆEŚA.

Anantadeva.

6505.

2234. महागणपतिक्रमः । *Mahāgaṇapatikrama.*

Substance, country-made paper. 6 × 4 inches. Folia, 74. Lines, 8, 9. Extent in ślokas, 800. Character, Nāgara. Appearance, old and discoloured. Incomplete.

The present MS is described in L. X. 4144. The work appears to be referred to as *Gaṇeśotsava* in the colophons. It describes the details of the worship of Mahāgaṇapati beginning with the morning rites of the worshipper.

Beginning :—

गुरुं गणपतिं दुर्गां वटुकं शिवमच्युतं ।
ब्रह्माणं गिरिजां लक्ष्मीं वाणीं वन्दे विभूतये ॥

चित्प्रकाशं गुरुं वन्दे पूर्णानन्दैकविग्रहं ।
क्रियतेऽनन्तदेवेन महागणपतेः क्रमः ॥

तत्रादौ मान्त्रिको रजनीतुर्य्ययामे विबुध्य आवश्यकमाचमना-
दिकं विधाय आसने पद्मासने चोपविश्य शिरसि सहस्रदल-
कमलकर्णिकायां श्रीगुरुचरणारविन्दं ध्यात्वा तद् यथा ।

प्रह्वात्मके नमोवाकं चित्प्रकाशानन्दमूर्त्तये ।
शिवाय करुणार्द्राय गुरुरूपमुपेयुषे ॥

स्वप्रकाशविमर्शाख्यं वीजाङ्कुरसमुद्भवं ।
शृङ्गारपीठनिलयं वन्दे गणपतिं प्रभुम् ॥

Colophons of the different chapters :—

19B, इति दाईदेवसम्प्रदायिना माट्टपुरस्थितेन अनन्तदेवेन विरचिते गणेशमन्त्रोत्सवे प्रातरादितर्पणान्तविवरणं नाम प्रथमकल्पः। 43B, ॰गणेशमन्त्रोत्सवे न्यासादिजपान्तविवरणं नाम द्वितीयः कल्पः।

The third chapter, which is incomplete, deals with the worship proper.

Anonymous.

6506.

1952. मन्त्रगणेशचन्द्रिका। *Mantragaṇeśacandrikā.*

Substance, country-made paper. 8½ × 4¾ inches. Folia, 9. Lines, 9, 10. Extent in ślokas, 100. Character, Nāgara. Appearance, fresh. Complete.

The MS contains the third chapter of the work. It describes the procedure of the worship of different types of Gaṇeśa: Mahāgaṇapati (Fol. 1–5A), Lakṣmīvināyaka (5A-B) , Vakratuṇḍa (6B), Vidyāgaṇapati (5B-6B), Śaktigaṇeśa (8B-9B), Herambagaṇapati (9B-10A), and Haridrāgaṇeśa (10A-B). The topics generally agree with those of chapter I of the *Mantracandrikā* of Janārdana.

Last Colophon :—

इति मन्त्रगणेशचन्द्रिकायां गणेशमन्त्रविधानाख्यस्तृतीयोल्लासः।

6507.

5867. एकाक्षरगणपतिकल्पः। *Ekākṣaragaṇapatikalpa.*

Substance, country-made paper. 8½ × 4 inches. Folia, 16. Lines, 9. Extent in ślokas, 300. Character, Nāgara. Appearance, discoloured. Complete.

It describes different types of *tarpaṇa* and *homa* with the *mantra* of Gaṇeśa for the attainment of various objects,

generally of a worldly nature, such as the bringing into subjection other people, and the like.

Beginning :—

ॐ गणेशाय नमः ।

अथैकाक्षरगणपतितर्पणविधिः चतुर्विधपुरुषार्थसिद्ध्यर्थं प्रकाश्यते । चतुर्विधं तर्पणं विधाय अम्बुपयोरसघृतेन । नानाप्रयोगपूर्वकं ज्ञात्वा । षट्कोणमध्ये त्रिकोणं लिखित्वा षट्कोणाद्बहिर्दलाष्टकं । तद्बहिश्चतुरस्रं यन्त्रं । त्रिकोणमध्ये बीजपूर्वकं अमृतार्णवाय नमः । त्रिकोणाद्बहिः इक्षुरसक्षीरघृतसमुद्राय नमः ।

Last Colophon :—

इत्येकाक्षरगणपतिकल्पः समाप्तः ।

6508.

5783. गणेशपञ्चाङ्गम् । *Gaṇeśapañcāṅga.*

Substance, country-made paper. 10 × 4½ inches. Folia, 17. Lines, 9–14. Extent in ślokas, 400. Character, Nāgara. Date, Saṃvat 1885 and Śaka 1750. Appearance, good. Complete.

Colophons of the different sections :—

4A, इति श्रीरुद्रयामले तन्त्रे गणपतिमन्त्रोद्धारविधिर्नाम पटलः समाप्तः; 9B, ०महागणपतिपूजापद्धतिः समाप्ता(ः); 10B, ०महागणपतिकवचं सम्पूर्णम्; 16A, ०महागणपतिसहस्रनामस्तवः सम्पूर्ण[ः]; 17A, ०महागणपतिस्तोत्रं सम्पूर्णम् ।

Post-colophon Statement :—

मासानां उत्तमे मासे सिंहमासे कृष्णपक्षे अमावास्यायां भौमवासरे पूर्वाफल्गुने साध्यनाम योगे इदं पुस्तकं लिखितम् । श्रीसंवत् १८८५ शाके १७५० ।

6509.

10228. उच्छिष्टगणेशपञ्चाङ्गम् । *Ucchiṣṭagaṇeśapañcāṅga.*

Substance, country-made paper. 10½ × 4½ inches. Folia, 13, of which the first and the last are later restorations. Lines, 9. Extent in ślokas, 290. Character, Nāgara. Date, Saṃvat 1964. Appearance, discoloured. Complete.

Colophons of the different chapters:—

2B, इति श्रीरुद्रयामले तन्त्रे उच्छिष्टगणेशपटलं सम्पूर्णम्; 3B, इति उच्छिष्टगणेशपूजनं सम्पूर्णम्; 6A, इति श्रीरुद्रयामले तन्त्रे उमामहेश्वरसंवादे गणेशकवचं समाप्तम्; 11B, इति श्रीरुद्रयामले तन्त्रे उच्छिष्टगणेशसहस्रनाम-स्तोत्रं समाप्तम्; 13B, इति श्रीरुद्रयामले तन्त्रे हरगौरीसम्वादे उच्छिष्टगणेश-स्तोत्रं सम्पूर्णम् ।

Post-colophon Statement:—

संवत् १९६४ आश्विन शुक्ल १० बुधे दिने प्रातःकाले मालवीय श्रीरघुनाथरामशर्मणेन संपूर्णीकृतम् । काश्यां गोघट्टतटे ।

V. KĀRTAVĪRYA.

Premanidhi.

6510.

9600. प्रयोगरत्नाकरः । *Prayogaratnākara.*

Substance, country-made paper. 10 × 4½ inches. Folia, 21. Lines, 12. Extent in ślokas, 630. Character, Nāgara. Appearance, tolerable. Incomplete.

The work deals in three parts with the details of the rites in connection with the worship of Kārtavīrya.

The present MS contains the first three chapters of the second part of the work while MSS containing the first nine chapters of the first part and the last three chapters of the third part are found respectively in the India Office (IO. IV. 2595) and the old collection of the Society (No. I. E. 54).

Several other chapters (containing the verses found *mutatis mutandis* at the end of each chapter of the work), not identified heretofore, are found scattered in different places. Thus the old collection of the Society contains MSS of the last chapter of Book II as also the first and second chapters of Book III (I. E. 52 and III. D. 65). MSS of the first chapter of the last book have been described in ASB. III. 2412 and Nep. II, p. 141.

A long list of contents is found at the end of MS No. I. E. 54 in a very corrupted form. It is quoted below with minor corrections here and there :

प्रयोगरत्नाकरेऽस्मिन्नतेषु त्रयः प्रवाहा वितता भवन्ति ।
नित्योऽथ नैमित्तिक उत्तरस्तु काम्यो हि + नि वदामि तेषाम् ॥

नित्ये प्रातःकृत्यरत्नं तु पूर्वं पश्चादुक्तं मज्जनानरत्नम् ।
सन्ध्यारत्नं तर्पणावेदिरत्नं द्वाराभ्यर्चारत्नमेतत् परं तु ।
भूतशुद्ध्यादिरत्नान्ते मातृकारत्नमीरितम् ।
मन्त्रराजन्यासरत्नं योगपीठाख्यरत्नकम् ।
तद्देवान्तर्यागरत्नं ततोऽर्घ्यादिके रत्नकम् ॥
निरूपितरत्नं पीठपूजारत्नमतः आवाहनादिकरत्नकम् ।
ध्यानरत्नमतः पश्चात् उपचारौघरत्नकं ।
आवृतर्पणरत्नान्ते बलिरत्नं निरूपितम् ॥
रत्नं नित्यं जपादेर्दः होमरत्नं ततः परम् ।
अतः पूजाशेषरत्नं दीपरत्नमनन्तरम् ॥
विसर्गरत्नं तत्पश्चादित्थं रत्नानि नित्यके ।
एकविंशतिसंख्यानि सम्भूय कथितानि हि ॥
नैमित्तिके प्रथमतो रत्नं जन्मोत्सवादिकम् ।
पुरश्चरणरत्नं तत्पश्चादुक्तं तु वर्षेशः ॥
पुरश्चर्यारत्नमथो मन्त्रराजस्य कीर्तितम् ।
दीक्षारत्नं तत इति मध्ये रत्नचतुष्टयम् ॥
तृतीये तु प्रवाहे स्यात् काम्यदीपाख्यरत्नकम् ।
प्रथमं तद्द्वितीयं स्याद्वृत्तदानाख्यरत्नकम् ॥
ततो जपदानाख्यरत्नं सम्यगुदीरितम् ।
वर्षेशो प्रीतिरत्नं स्यात् तुरीयपतिगुप्तकम् ॥
षट्कर्मरत्नं तु परं षष्ठं सामान्यरत्नकम् ।
ततो नष्टप्राप्तिरत्नं परचक्रार्तिवारकम् ॥
तत्पश्चाद्वादिजिह्वारत्नं नवमकं ततः ।
गर्भे नाशकरत्नान्ते भूतनाशकरत्नकम् ॥
बन्धनिर्मोक्षरत्नं स्याद् रत्नं मृत्युपहारकम् ।
चतुर्दशतमं रत्नं देवप्रत्यक्षताकरम् ॥
लक्ष्मीलाभरत्नं विवाहाधिकारकम् ।
रत्नं प्रभूच्चाटनाख्यं याचारत्नमतः परम् ॥

मनुसंचारिरत्नान्ते दुर्गेचार्तिहरत्नकम् ।
महाराजयशोकाररत्नमद्भुतं ततः ।
भीतिहरत्नं स्यात् कल्याणावाप्तिरत्नकम् ॥
कुष्ठस्फोटादिविध्वंसरत्नं स्यात्तदनन्तरम् ।
सामान्यकामरत्नं स्याच्चतुर्विंशतिसंख्यकम् ॥
चक्रदीपाख्यरत्नान्ते वर्मोपासनरत्नकम् ।
संक्षेपदीपरत्नान्ते ग्रन्थानुक्रमको स्मृता ॥
प्रयोगरत्नाकर एव साम्प्रतं समापितः श्रीहरिदैवशेषिसूनुः ।
उपासनारत्नभृतां कृतार्थकीकृतौ नराणां विहितश्चतितक ।
दुरुक्तं वापि सूक्तं वा मम बालस्य दुर्मतेः ।
सन्तोषयतु नित्यं श्रीकार्तवीर्यार्चने रतान् ॥
यस्योद्योतमती सती गुणवती माता पितोमाप[ति]-
र्नाम प्रेमनिधीति पद्मकुलभूः कूर्माचलो जन्मभूः ।
सूपास्यं कृतवीर्यजाच्युतपरं वाराणसी वासभू-
र्नामादभ्युदयिता हि दैवयपतेः सूपासनापद्धतिः ॥

Beginning (of the present MS) :—

श्रीगणेशाय नमः । श्रीसीतारामचन्द्राभ्यां नमः । हनुमते नमः । ॐ कार्तवीर्यार्जुनाय नमः ।

राजराजेन्द्रपादाब्जनिरस्ताखिलतापकः ।
अथ नैमित्तिकं कर्म यथामति तनोम्यहम् ॥

नित्यनैमित्तिकमपि कर्म अकरणे प्रत्यवायजनकतया आवश्यकमिति तदपि निरूप्यते ।

End (of the present MS) :—

अत्र सर्वत्र एकेन यदि न सिद्धिस्तदा द्विवारमावृत्तिरिति पूर्वोक्त ...... । ग्रहणनिमित्तकश्राद्धदानादिकं पुत्रजन्मादिप्रभृति-द्वारा निर्वाह्यं न सर्वमिति संक्षेपः ।

श्रीमद्दीपत्कार्तवीर्यप्रसादात् प्रादुर्भूते प्रेमनिध्याख्यविप्रात् ।
ग्रन्थे भक्तान् राजसन्तोषकेच्छिन्नित्थं मन्त्रोपासना + + पि रत्नम् ।
श्रीश्रीसीतारामचन्द्राभ्यां नमः । हनुमते नमः ॥

6511.

979. दीपप्रकाशः । *Dīpaprakāśa.*

Substance, country-made paper. 9 × 4 inches. Folia, 42. Lines, 10. Extent in ślokas, 1,100. Character, Nāgara. Date, Saṃvat 1785. Appearance, old. Complete.

The present MS is described in L. VI. 2055. The work deals with the rite of dedicating lamps to Kārtavīrya. This topic also covers the first chapter of the last book of the work described under the previous number where other MSS containing the chapter are also referred to. For similar rites in connection with Vaṭukabhairava cf. Nos. 6042 and 6482 above.

The date of composition of the work is given:—

इत्थं दीपप्रकाशः कुमतिनिरसनो गाथकाय[ऽ]व्ययाब्दो
मानश्रीहस्तपूर्तिर्गगनऋषिरसक्ष्मापमाशे तु शाके ।
मार्गे शुक्ले च पक्षे निगमभवतिथौ नन्दभूदीननाथ-
प्रेम्णा केनापि वक्ष्यक्षरमयतनुतामादधानः प्रपूर्णः ॥ ५११ ॥

Post-colophon Statement:—

संवत् १७८५ माघमासे शुक्लपक्षे । ग्रन्थसंख्या ११२० ।

6511A.

981. शब्दप्रकाशः । *Śabdaprakāśa.*

Substance, country-made paper. 9 × 4 inches. Folia, 120. Lines, 10. Extent in ślokas, 3,000. Character, Nāgara. Appearance, old. Complete.

The present MS is described in L. VI. 2056. This constitutes a commentary by the author himself on his *Dīpaprakāśa*.

Anonymous.

6512.

5720B. [अर्जुनपारिजातव्याख्या । *Arjunapārijātavyākhyā.*]

Substance, country-made paper. 9½ × 4½ inches. Folia, 1–7. Lines, 12. Character, Nāgara. Appearance, good. Incomplete.

This contains a very small portion of a commentary on the *Arjunapārijāta* of Rāmacandra Kavi, which seems to deal with the details of the worship of Kārtavīrya. The same work appears to have been referred to in *Cat. Cat.* (I. 31) under two different titles, *Arjunārcanakalpalatā* and *Arjunārcāpārijāta*.

Beginning :—

तत्र विघ्नविघाताय मङ्गलम् । मत्तेति । मत्तश्चासौ मातङ्गश्च तस्य वदनमिव वदनं यस्य तत् । ...... मूर्ध्ना शिरसा प्रणम्य नमस्कृत्याहं रामचन्द्रनामा कविः श्रीकार्त्तवीर्यस्य यजनक्रमं आदरेण वदामि । किमर्थं मन्त्रविदुषां मन्त्रज्ञातणां मनोमंत्रस्य सिद्धेर्हेतोः ।

Colophons :—

6B, इति प्रथमः । 7A, द्वितीयं कुसुमम् ।

6513.

11197. [कार्त्तवीर्यपूजापद्धतिः । *Kārtavīryapūjāpaddhati.*]

Substance, country-made paper. 6½ × 3½ inches. Folia, 2-7. 4, Lines, 5. Character, Nāgara. Appearance, good. Incomplete.

The portion contained in the MS indicates the procedure of the worship with different *mantras* of Kārtavīrya: the *mantra* with 20 syllables (Fol. 1), *mālāmantra* (4A), *astropasaṃharaṇamantra* (5A) and *mahāmantra* (5B).

6514.

3766. [कार्त्तवीर्यमन्त्रः । *Kārtavīryamantra.*]

Substance, country-made paper. 6½ × 4½ inches. Folia, 2. Lines, 13. Character, Nāgara. Appearance, discoloured. Complete.

It describes the procedure of the muttering of the *mantra* of Kārtavīrya containing 20 syllables.

Anonymous.

6515.

3100. परमहंसपद्धतिः । *Paramahaṃsapaddhati.*

Substance, country-made paper. 7¾ × 4 inches. Folia, 34. Lines, 8. Extent in ślokas, 480. Character, Nāgara. Appearance, discoloured. Complete.

This describes the procedure of the worship of Paramahaṃsa, the Supreme Soul, beginning from the morning rites of the worshipper.

Beginning :—

ॐ ज्ञानसागर नमस्तुभ्यं परात्मा परमेश्वर ।
ज्ञानानन्द कथं प्राप्य भवाब्धिपारं प्रभो ॥
ज्ञात्वा ज्ञान कथं ज्ञेय वैराग्यज्ञानभक्तिदं ।
साध्यसाधन वक्ष्यामि योगेश्वरस्य लक्षणम् ॥
मुमुक्षुर्मविघ्नं युक्तं गुरुज्ञानरताय च ।
तीर्थयात्रादिपद्धस्य गुरवये निवेदयेत् ॥

Colophon :—

इति श्रीब्रह्मयामले शिवपार्वतीसंवादे श्रीपरमहंसपद्धति[ः] सम्पूर्ण[ा] ।

6516.

5808. परमहंसपञ्चाङ्गम् । *Paramahaṃsapañcāṅga.*

Substance, country-made paper. 10¼ × 6 inches. Folia, 43. Lines, 12. Extent in ślokas, 1000. Character, Nāgara. Appearance, fair. Complete.

Beginning :—

श्रीभैरवः ।

ॐ त्वत्सेवयास्मि तुष्टोहं वरं वरय सुव्रते ।
यत्किञ्चित् [याचसे] देवि तत्ते सर्व्वं ददाम्यहम् ॥

श्रीदेव्युवाच ।

सन्तुष्टो देवदेवेश वरयोग्यास्म्यहं यदि ।
तदा मे ब्रूहि पटलं परमहंसदैवतम् ॥

श्रीभैरव उवाच ।

तव भक्त्यास्मि सन्तुष्टो वक्ष्यामि तव भक्तितः ।
परमहंसदेवस्य पटलं भोगमोक्षदम् ॥
रहस्यं सर्व्वतन्त्राणां गोपनीयं प्रयत्नतः ।
सर्व्वकामिकमोक्षाणि सर्व्वस्वं मम सुन्दरि ॥
परमः परमो हंसो देवदेवो महेश्वरः ।
भक्तानां मोक्षदो हंसो निष्कलश्च निरञ्जनः ॥
चतुर्विंशत्यक्षरोयं मन्त्रात्मा मन्त्रविग्रहः ।
सर्व्वमन्त्रात्मको हंसः सर्व्वदेवमयः परः ॥
सर्व्वयन्त्रेश्वरो हंसः सर्व्वमन्त्रेश्वरः प्रभुः ।
सर्व्वतन्त्रात्मको देवः सर्व्वकर्म्मनिवर्त्तकः ॥
तेनेदं सृज्यते विश्वं तेनेदं पाल्यते जगत् ।
तेन संह्रियते विश्वं निग्रहानुग्रहात्मकम् ॥
मन्त्रं देवस्य तस्याहं जपामि सततं प्रिये ।
यन्त्रं तस्याहमर्च्चामि धारये कवचं प्रिये ॥
तथा नाम्नां सहस्रञ्च स्तवञ्चैव पठाम्यहम् ।
पञ्चाङ्गमेतदस्याहं रक्षामि विधिवत् सदा ॥

Colophons of the different sections :—

3A, इति श्रीरुद्रयामले तन्त्रे परमहंसपटलः समाप्तः ; 28B, इति चैतन्यानन्देन विरचिता परमहंसपद्धतिः समाप्ता : 41B, इति श्रीरुद्रयामले तन्त्रे

परमरहस्योपाख्याने प्रजापतिभैरवसंवादे परमहंसनामसहस्रं सम्पूर्णम्; 43B, इति रुद्रयामले तन्त्रे परमहंसपञ्चाङ्गे परमहंसस्तोत्रं सम्पूर्णं समाप्तम्।

The *Kavaca* (28B–30B) has no colophon.

6517.

9641. [परमहंसविधिः। *Paramahaṃsavidhi.*]

Substance, country-made paper. 10¼ × 5 inches. Folia, 20. Lines, 8. Extent in ślokas, 200. Character, Nāgara. Appearance, good. Incomplete.

This contains a *gurustotra* (which agrees with the stotra occurring in the *gurupañcāṅga* described below) a description of the procedure of the muttering of *paramahaṃsamantra*, and the *paramahaṃsasahasranāma*, which agrees with the one occurring in the *paramahaṃsa-pañcāṅga* described above.

Colophons of the different sections:—

6A, इति श्रीरुद्रयामले परमहंसरहस्यं गौरीकल्पे उमामहेश्वरसंवादे गुरुस्तोत्रं समाप्तं सम्पूर्णमस्तु; 10B, इति परमहंसन्यासध्यानं समाप्तम्। इति गौरीकल्पे ईश्वरेण उमां प्रति वाक्यं सम्पूर्णम्।

The sahasranāma which is incomplete has no colophon.

6518.

9487. गुरुपञ्चाङ्गम्। *Gurupañcāṅga.*

Substance, country-made paper. 8 × 4 inches. Folia, 32. Lines, 7. Extent in ślokas, 315. Character, Nāgara. Appearance, good. Complete.

Colophons of the different sections:—

4A, इति श्रीरुद्रयामले तन्त्रे गुरुपटलः समाप्तः; 10A, ०हरगौरीसंवादे श्रीगुरोर्नित्यपूजापद्धतिः समाप्ता; 16A, इति श्रीविश्वसारोत्तरे श्रीगुरुकवचं

समाप्तम्; 25B, इति श्रीरुद्रयामले तन्त्रे महागमसारे श्रीगुरोर्मन्त्रगर्भस्तव-नामस्तोत्रं समाप्तम्; 32A, इति श्रीरुद्रयामले तन्त्रे परमरहस्ये उमामहेश्वरसंवादे श्रीगुरोः स्तोत्रं स[मा]प्तम् ।

6519.

3186. प्रणवकल्पः । *Praṇavakalpa.*

Substance, Machine-made paper. 13 × 5 inches. Folia, 15. Lines, 10. Extent in ślokas, 270. Character, Bengali. Appearance, good. Complete.

All the topics except the last one are found to be extracts from the *Praṇavakalpa*, stated to belong to the *Skandapurāṇa* (A.S.B., V 3867–70, L. VII, 2290). The work relates to the cult of *praṇava* or the syllable *om*.

Colophons of the different sections:—

3A, इति श्रीप्रणवकल्पे प्रणवस्तवराजः समाप्तः; 4A, •प्रणवकवचं समाप्तम्; 4B, •प्रणवपञ्जरं समाप्तम्; 6A, •प्रणवहृदयं समाप्तम्; 7A, •प्रणवहृदयं समाप्तम्; 8A, •प्रणवानुस्मृतिः समाप्ता; 9A, •ॐकाराक्षर-मालिकामन्त्रं समाप्तम्; 10B, •प्रणवमालामन्त्रं समाप्तम्; 12B, •देवीश्वर-संवादे प्रणवगीता समाप्ता; 14A, •प्रणवाष्टोत्तरशतनाम संपूर्णमस्तु; 14B, •प्रणवषोडशनाम समाप्तम्; 15A, इति मानसिकध्यानं यतीनाम् ।

It will be noticed that the *Praṇava-hṛdaya* occurs twice.

6520.

4633. अजपाजपक्रमः । *Ajapājapakrama.*

Substance, country-made paper. 13 × 3 inches. Folia, 2. Lines, 5. Extent in ślokas, 30. Character, Bengali. Appearance, discoloured. Complete.

The MS seems to contain an extract from a digest which quotes from the *Kulamūlāvatāra*. This extract

deals with the muttering of the *ajapāmantra*. The two MSS described below also treat of the same topic though in different words.

Beginning :—

अथाजपाजपक्रमः । कुलमूले । सन्ध्यावन्दनं कृत्वा अजपाजपं कुर्यात् । यथा हंसः सोऽहमिति पञ्चकैः प्राणायामत्रयं कृत्वा अजपागायत्रीमन्त्रस्य शिरसि हंसऋषये नमः ।

Colophon :—

इति श्रीशङ्कराचार्यकृतकुलमूलावतारे अजपाजपक्रमः ।

6521.

7118. [अजपापद्धतिः । *Ajapāpaddhati.*]

Substance, country-made paper. 11 × 5 inches. Folia, 2. Lines, 13. Extent in ślokas, 70. Character, Nāgara. Appearance, good. Complete.

6522.

7086. [*Ajapāpaddhati.*]

Substance, country-made paper. 8 × 4 inches. Folium, one. Lines, 21 in all. Character, Nāgara. Appearance, discoloured. Incomplete.

6523.

3271. [महावाक्यविधिः । *Mahāvākyavidhi.*]

Substance, country-made paper. 9 × 5 inches. Folia, 2. Lines, 11. Extent in ślokas, 30. Character, Nāgara. Appearance, old and discoloured. Complete.

It describes the Tantric procedure of the muttering of Vedic texts concerning the relation between the supreme and the individual soul.

Beginning:—

अखण्डमण्डलाकारं व्याप्तं येन चराचरम् ।
तत्पदं दर्शितं येन तस्मै श्रीगुरवे नमः ॥ ......

अस्य महावाक्यमन्त्रस्य हंसऋषिः शिरसि । अव्यक्तगायत्री-छन्दः मुखे । परमात्मा देवता हृदये । हं बीजं गुह्ये । सः शक्तिः पादयोः । सोहं कीलकं सर्व्वाङ्गे । मम अविद्यानिवृत्तये स्वस्वरूपप्राप्तिमोक्षार्थे जपे विनियोगः ।

6524.

2170. गन्धर्व्वराजमन्त्रविधिः । *Gandharvarājamantravidhi*.

Substance, country-made paper. 9¼×4 inches. Folium, 1. Lines, 17 in all. Extent in ślokas, 17. Character, Nāgara. Appearance, good. Complete.

It describes the procedure of worshipping Viśvāvasu, the Gandharva, and muttering his mantra for the attainment of beautiful daughters.

Beginning:—

अथ गन्धर्व्वराजमन्त्रविधिः । आचम्य प्राणानायम्य देशकालौ संकीर्त्य मम ईप्सितकन्याप्राप्त्यर्थं ईप्सितकन्याप्रदश्रीविश्वावसुगन्धर्व्व-राजदेवताप्रीत्यर्थं श्रीविश्वावसुगन्धर्व्वराजमन्त्रजपमहं करिष्ये ।

End:—

गुह्यातिगुह्यगोप्ता त्वं गृहाणास्मत्कृतं जपम् ।
सिद्धिर्भवतु मे देव त्वत्प्रसादान्महाप्रभो ॥

C. Works dealing with particular rites, Mudrās, Yantras, etc.

I. Dīkṣā.

Jagannātha.

6525.

10053. क्रमदीक्षा । *Kramadīkṣā.*

Substance, country-made paper. 11×6 inches. Folia, 1–40, + 6 without any number. Lines, 12. Extent in ślokas, 700. Character, Nāgara. Appearance, good. Complete.

It deals with the details of initiation with special reference to Kramadīkṣā. It quotes from and refers to many Tantra works, such as, Bṛhattantrarāja (Fol. 1), Śāradā (3A), Śomaśambhu (4A), Tantrasāra (4B, 6B, 12A), Viṣṇuyāmala (11A), Prapañcasāra (19A), Mahānirvāṇatantra (18A, 20B, 21A, 21B, 23A), Dīpikā (22A, 22B, 23B) etc. The work seems to come to an end in Fol. 37B, the remaining portion containing mantras of various deities. There is, however, no colophon in the MS.

Beginning:—

नत्वा श्रीकालिकानन्दं परमानन्दनिर्भरम् ।
तस्य शिष्यो जगन्नाथः क्रमदीक्षा वितन्यते ॥

तत्रादौ क्रमनिरूपणम् ।

बृहत्तन्त्रराजे ।

आदौ च कालिकामन्त्रं तदन्ते तारिणीमनुं ।
गृह्णीयात् सुन्दरीमन्त्रं क्रमदीक्षा प्रकीर्त्तिता ॥

पुनश्चैव ।

आदौ च तारिणीमन्त्रं तदन्ते कालिकामनुं ।
गृह्णीयात् सुन्दरीमन्त्रं क्रमदीक्षा प्रकीर्त्तिता ॥

Śukadeva.

6526.

5750. **क्रमपूर्णदीक्षापद्धतिः ।** ***Kramapūrṇadīkṣāpaddhati.***

Substance, country-made paper. 10½×4½ inches. Folia, 38. Lines, 8. Extent in ślokas, 570. Character, Nāgara. Date, Samvat, 1904. Appearance, discoloured. Complete.

It deals with Kramadīkṣā as well as Pūrṇābhiṣeka. Though called a *paddhati* it contains both *pramāṇa* and *prayoga*.

Beginning :—

प्रणम्याष्टभुजां देवीं विन्ध्यवासकृतादराम् ।
विक्रमादित्यभूपालरिपुकालधनुर्धराम् ॥
भजतामुग्रतारायाः पादपद्मजषादिना ।
संक्षेपात् पूर्णदीक्षाया लिख्यते प्रचक्रमः ॥
अथ संक्षेपतस्तारायाः पूर्णाभिषेकविधिः ।
महाविद्योपासकानां पूर्णाभिषेकस्यावश्यकत्वमुक्तं भैरवयामले ॥

End :—

पारिजातानन्दनाथः क्रमपूर्णाभिषेचने ।
मतिपद्मा पद्धतिस्तस्य गुरवा गुरुकर्मणि ॥ १ ॥
अनया कर्म कुर्वन्तु दीक्षामन्त्र[प्र]वेदिनः ।
स(श)र्म श्रोष्यन्त्यनाम्नु वचसां वर्मभेदिनः ॥ २ ॥
ख्यातः पृथुवत् पृथ्वीं विक्रमादित्यभूपतेः ।
त्रिविक्रमवसुपक्षः शुक्रपार्श्वसुते[ः] ॥ ३ ॥
प्रपञ्चपञ्चभुजादिभिरम्यादिनिरायिनी ।
शर्म[।]धर्मपरित्राणं वितन्यात् विन्ध्यवासिनी ॥ ४ ॥

Colophon :—

इति श्रीविश्वरूपाध्यायपण्डितशुकदेवप्रकाशिता क्रमपूर्णदीक्षा-पद्धतिः समाप्ता ।

Post-colophon Statement :—

मासानां मासोत्तमे मासे फाल्गुनमासे शुक्लपक्षे नवम्यां रविवासरे
सं १६०४ ।

Anonymous

6527.

1652. [दीक्षाविधिः । *Dīkṣāvidhi.*]

Substance, country-made paper. 9½×4 inches. Folia 1–28 (of which fol. 1–16 are written in one hand, fol. 17–28 in another). Lines, 10 (up to fol. 16) and 12-13 (in fol. 17–28). Extent in ślokas, 600. Character, Nāgara. Appearance, good. Complete.

It deals with various types of initiation such as, Kriyādīkṣā (20B), Varṇa° (21A), Kalāvatī°, Sparśa°, Dṛg°, Vedha° (21B), Śākta°, Śāmbhavī° (23A), Yāmala°, Pañca-pañcikā°, Caraṇa° (23B), Medhā°, Kauśikī, Pūrṇābhiṣeka (24B).

6528.

6082. दीक्षाप्रयोगः । *Dīkṣāprayoga.*

Substance, country-made paper. 6½×4½ inches. Folia, 1–4. Lines, 10. Extent in ślokas, 45. Character, Nāgara. Appearance, fair. Complete.

It gives a short description of the procedure of initiation of a śākta worshipper.

6529.

693. अभिषेकपद्धतिः । *Abhiṣekapaddhati.*

Substance, country-made yellow paper. 15×2½ inches. Folia, 2-6. Lines, 8. Extent in ślokas, 170. Character, Bengali. Appearance, old. Incomplete.

The present MS has been described in L. IV. 1536. It describes the procedure of Mālāsaṃskāra (2B), Kavaca-saṃskāra (2B), Śāktābhiṣeka (2B–5A) and Pūrṇābhiṣeka (5A–6B).

II. PURAŚCARAṆA.

Gopīnātha Pāṭhaka.

6530.

10193. पुरश्चरणविधिः । *Puraścaraṇavidhi.*

Substance, country-made paper. 9½ × 5 inches. Folia, 18. Lines, 9. Extent in ślokas, 400. Character, Nāgara. Date, Saṃvat 1882. Appearance, old and discoloured. Complete.

The work deals with *Puraścaraṇa* as well as with incidental matters like *dīkṣā*, requirements of a guru and a śiṣya, purification of mantras, etc.

Beginning:—

शिवादींश्च गुरून् नत्वा पुरश्चरणमुच्यते ।
विनानेन [न] सिद्धः स्यान्मन्त्रो वर्षशतैरपि ॥
इत्यवश्यतया संप्रति ततः संक्षेपतस्तद्विधिं वच्मे ।

End:—

श्रीनाथगोपालमहं प्रणौमि
स्वानन्दरूपं परमात्मनश्यम् ।
यस्य प्रसादेन तमाश्रिता ये
स्वानन्दपूर्णाः प्रभवन्ति नित्यम् ॥
नानाग्रन्थान् समालोक्य श्रीमान् गोपीनाथसती ।
पुरश्चर्याविधिं सम्यक् साधकार्थमचीकरत् ॥

Colophons of the different sections:—

4B, इति श्रीवमाधवपाठकाभिख्येात्मजश्रीवगोपीनाथपाठकाभिख्येाविरचिते पुरश्चरणविधौ संक्षेपदीक्षाविधिः; 12B, ॰शिष्यपरीक्षादिः सर्व्वविधिः; 18B, इति श्रीमत्परमहंसपरिव्राजकाचार्यश्रीमद्गोपालाश्रमपूज्यपादकृपाकटाक्षासादितपरमानन्दैकरसश्रीवमाधवपाठकाभिख्येात्मजश्रीवगोपीनाथपाठकाभिख्येाविरचितः पुरश्चरणविधिः समाप्तः ।

Post-colophon Statement :—

शुभमस्तु । श्रीचन्द्रशाभ्यां नमः । ज्येष्ठमासे शुक्लपक्षे तिथौ
पूर्णमायां भौमवासरे श्री संवत् १८८२ ।

Devendrāśrama.

6531.

9062. पुरश्चरणचन्द्रिका । *Puraścarṇacandrikā.*

Substance, country-made paper. 10 × 3½ inches. Folia, 70. Lines, 8–10. Extent in ślokas, 1,000. Character, Nāgara. Appearance, old and discoloured. Complete.

The work deals with *Puraścaraṇa* and matters connected with it. A MS of the work has been described in L. VII. 2399.

Beginning :—

प्रणम्य जानकीनाथं देवेन्द्राश्रमधीमता ।
क्रियते मन्त्रचन्द्राणां पुरश्चरणचन्द्रिका ॥
अशेषशास्त्राम्बुधिपारदृश्वा विशेषतो मान्त्रिकचक्रवर्त्ती ।
उपासनानां हितहेतुभूतां पुरस्क्रियां यो विशदीकरोति ॥
सन्त्येव मन्त्रशास्त्रे बहवो निबन्धास्तथापि सुविशेषैः ।
सर्व्वोपासनसिद्धेर्हेतुतया चन्द्रिका जयति ॥

End :—

तन्त्राब्धि जैमिनि-कणाद-पतञ्जलीनां
श्रीव्यासगौतमसदाशिवपाणिनीनाम् ।
सांख्यस्य चामरगुरोः कवितां स्मृतिं यो
वेदं च वेद कृपया रघुनन्दनस्य ॥

तेनेयं ग्रथिता माला वाक्पुष्पैरर्थवन्धुरा ।
कण्ठे विभूषणं भूयाद् रघुनाथार्पिता सतो ॥
इति सकलमन्त्राणां पुरश्चरणचन्द्रिकाम् ।
सर्वागमानुसारेण श्रीदेवेन्द्राश्रमोऽकरोत् ॥

Colophons :—

43B, इति श्रीपरमहंसपरिव्राजकाचार्य्य-श्रीविबुधेन्द्राश्रमपूज्यपादशिष्य-देवेन्द्राश्रमकृतायां पूजाजपविधानं समाप्तम्; 70B, •[होमतर्पणाभिषेकब्राह्मण-भोजनविधिः समाप्तः]; पुरश्चरणचन्द्रिका समाप्ता ।

6532.

4112A. *Puraścaraṇacandrikā.*

Substance, palm-leaf. 14½ × 1 inches. Folia, 1–42. Lines, 5, 6 on a page. Extent in ślokas, 1,000. Character, Uḍiyā. Appearance, fair but worm-eaten. Complete.

Candraśekhara.

6533.

4112B. पुरश्चरणदीपिका । *Puraścaraṇadīpikā.*

Substance, palm-leaf. 14½ × 1 inches. Folia, 65. Lines, 5, 6. Extent in ślokas, 2,400. Character, Uḍiyā. Appearance, fair but worm-eaten. Complete in five chapters.

MSS of the work have been described in HPR. II. 127 and Mad. Tr. (R. No. 5165). The former MS gives 1512 Ś.E. as the date of composition of the work.

Post-colophon Statement :—

समाप्तोऽयं ग्रन्थः ...... चिविक्रमघृतपथिनः स्वाक्षरमिदम् ।

Harakumāra.

6534.

1732. पुरश्चरणबोधिनी । *Puraścaraṇabodhinī.*

Substance, country-made paper. 18¼×4¼ inches. Folia, 1 to 89+2 (containing a table of contents). Lines, 6. Extent in ślokas, 4,400. Character, Bengali. Appearance, fair. Complete in eight chapters.

This is a comprehensive work dealing with the details of *puraścaraṇa.* The author, a well-known member of the Tagore family of Calcutta, father of late Maharaja Sir Yatindramohan Tagore and grandfather of Sir Maharaja Pradyot Kumar Tagore, composed the work in 1735 Śaka or 1813 A.D.. An edition of the work in Bengali characters was published in Calcutta (1903).

Anonymous.

6535.

6081. पुरश्चरणविधिः । *Puraścaraṇavidhi.*

Substance, country-made paper. 7×4½ inches. Folia, 4. Lines, 9. Extent in ślokas, 40. Character, Nāgara. Appearance, good. Complete.

This gives a brief description of the procedure of the rite.

III. HOMA.

Caturbhujācārya.

6536.

6381B. **नित्यनैमित्तिकतान्त्रिकहोमः ।** *Nityanaimittika-tāntrikahoma.*

Substance, country-made paper. 10½ × 4½ inches. Folia, 2–7. Lines, 14. Character, Nāgara. Appearance, fair. Incomplete.

It describes the procedure of Tantrika *homa.* Fol. 7B contains the whole of the *prāmāṇa* section and a very small portion of the *prayoga* section of the *Yantra-saṃskāra* described below (6590).

Colophon :—

इति श्रीद्रविडान्वयावतीर्ण श्रीशङ्कराचार्य्याभिषिक्त हरिहराचार्य्याभिषिक्तनागरान्वयावतीर्ण श्रीचतुर्भुजाचार्य्यविरचितो नित्यनैमित्तिकतान्त्रिकहोमः समाप्तः ।

Anonymous.

6537.

10684. **होमविधिः ।** *Homavidhi.*

Substance, country-made paper. 16½ × 4 inches. Folia, 2. Lines, 8. Extent in ślokas, 60. Character, Bengali. Appearance, old and discoloured. Complete.

This describes the procedure of Homa meant, as is stated at the end, specially for the Vaiṣṇavas.

Beginning :—

अथ अग्निस्थापनम् । कृतनित्यक्रियः पञ्चगव्येन भूमिशुद्धिं विधाय यथाविधि आसनशुद्धिं कुर्य्यात् । सामान्यार्घ्यं कुर्य्यात् । मूलमन्त्रेण प्राणायामादिकं कुर्य्यात् । गुरुं स्वार्चां च पूजयेत् ।

End :—

वैष्णवानामयं होमो गोपालेषु विशेषतः ।
तद् भस्म धारयेन्नित्यं संयतात्मा समृद्धये ॥

Colophon :—

इति होमविधिः समाप्तः ।

6538.

7824. **कुण्डकल्पद्रुमटीका ।** *Kuṇḍakalpadrumaṭīkā.*

Substance, country-made paper. $10\frac{1}{2} \times 5$ inches. Folia, 11. Lines, 11. Character, Nāgara. Appearance, discoloured. Incomplete.

This agrees with what is described as a commentary on the *Kuṇḍakalpadruma* of Mādhava Śukla (ASB. II. 1106). It runs up to verse 56 of the work and quotes frequently from Tantra works.

Śrīkṛṣṇa Vidyāvāgīśa.

6539.

3881. **षट्कर्म्मदीपिका** । *Ṣaṭkarmadīpikā.*

Substance, country-made paper. 13 × 3½ inches. Folia, 36. Lines, 8–10. Extent in ślokas, 1,400. Character, Bengali. Appearance, fair. Complete in nine chapters.

The work deals with the six black rites of the Tantras. It was published in Bengali characters by R. Chatterji (second edition, Calcutta, 1338 B.S.).

Post-colophon Statement:—

श्रीभवानीप्रसादशर्म्मणः पुस्तकं स्वाक्षरञ्च ।

Śrīnātha.

6540.

244. **कामरत्नम्** । *Kāmaratna.*

Substance, country-made paper. 17 × 3½ inches. Folia, 18. Lines, 5. Character, Bengali. Appearance, old. Incomplete.

MSS of the work have been described in L. II. 991 and IO. IV. 2634. The present MS contains the first three chapters of the work which is complete in 15 or 16 chapters. The work deals with the six black rites of the Tantras as well as other magic rites.

An edition of the work has been published by the Lakshmivenkatesvar Press (Kalyan, 1842 Ś.E.). The edition attributes it to Nityanātha.

6541.

2529. *Kāmaratna.*

Substance, machine-made paper. 13 × 4 inches. Folia, 79. Lines, 6. Extent in ślokas, 1,200. Character, Bengali. Date, Śaka 1805. Appearance, fair. Complete in 15 chapters.

Post-colophon Statement:—

शकाब्दाः १८०५ । समाप्तोऽयं ग्रन्थः ॥

6542.

8106. *Kāmaratna.*

Substance, country-made paper. 13½ × 3½ inches. Folia, 82 with the first three leaves missing. Lines, 8. Extent in ślokas, 1,900. Character, Bengali. Incomplete at the beginning.

The present MS, which contains an inflated text, runs up to the end of the 15th chapter.

Post-colophon Statement:—

श्रीरामगोविन्ददेवशर्म्मणः स्वाक्षरं पुस्तकञ्च । शुभमस्तु शकाब्दाः १६३५ । अस्मिन्नब्दे दिल्ल्यादिमण्डलाधिकारी नाम्ना श्रीयुत फरकसेरन्दपतिरभूत् । १६३५ ॥ १६३५ ॥

6543.

10153. *Kāmaratna.*

Substance, country-made paper. 11 × 4½ inches. Folia, 1–15+9–122 of which Nos. 12 and 57 are missing. Lines, 9. Character, Nāgara. Date, Saṃvat 1925. Appearance, some portions old and some portions new. Incomplete for a few folia.

The MS was complete in 16 chapters.

Fol. 1–15 and 59–122 are later restorations. The date of copying belongs to one of these restored portions.

6544.

10152B. *Kāmaratna.*

Substance, country-made paper. 9½ × 5 inches. Folia, 16B–55. Lines, 11. Character, Nāgara. Date, Saṃvat 1872. Appearance, old and discoloured. Incomplete.

The present MS contains chapters 12–16 inclusive.

Post-colophon Statement:—

श्रीसंवत् १८७२ मासोत्तममासे भाद्रपदमासे शुक्लपक्षे षष्ठ्यां सोमवारे काशीमध्ये प्रह्लादघाट उपर लिखितं ठाकुररामरामानुज दास ॥

6545.

10948. *Kāmaratna.*

Substance, country-made paper. 12 × 5 inches. Folia, 78. Lines, 10. Extent in ślokas, 1,200. Character, Nāgara. Appearance, fair. Complete in 15 chapters.

Nityanāthasiddha.

6546.

3081. **रसरत्नाकरः ।** *Rasaratnākara.*

Substance, country-made paper. 9½ × 4 inches. Folia, 21. Lines 9. Extent in ślokas, 500. Character, Nāgara. Date, Saṃvat 1872. Appearance, fair. Complete in five chapters.

This, as also the following two MSS, contains what is called the *Siddhakhaṇḍa* (or portions thereof) of the *Rasaratnākara* attributed to Nityanatha or Nemanatha (Ulwar

2308), son of Pārvatī and Śaṅkhagupta (Ulwar 1665). The work is stated, in the beginnings of the *Rasakhaṇḍa* (Venkateswar Steam Press, Bombay) and *Rasendrakhaṇḍa* (Bik. 1430), to be complete in five khaṇḍas. But there is no reference to the *Siddhakhaṇḍa* in the list of khaṇḍas enumerated in the above two places. It is however mentioned instead of *Mantrakhaṇḍa* in *Cat. Cat.*, II, p. 116. The present MS, as well as the two following, agrees with the MS described in HPR. I. 308. The work deals with the black rites.

Beginning:—

ॐ यः शान्तः परमोऽद्वयः परशिवः कंकालकालान्तको
ध्यानातीतमनादिनित्यनिचयः संकल्पसंकोचकः ।
आभासान्तरभासकः समरसः सर्व्वात्मना बोधकः
सोयं सर्व्वमयो ददातु भगतां विद्यादिसिद्ध्यष्टकम् ॥

अथ सर्व्वजनवश्यम् ।
एकचित्तः स्थितो मन्त्री मन्त्रं जप्त्वायुतद्वयम् ।
ततः क्षोभयते लोकान् दर्शनादेव साधकः ॥

Colophons of the different chapters :—

6A, इति श्रीपार्व्वतीपुत्रनित्यनाथसिद्धविरचिते रसरत्नाकरे सिद्धखण्डे रससारोद्धारे सर्व्ववश्यादिपतिवश्यं नाम प्रथमोपदेशः; 10B, ०सिद्धखण्डे मन्त्रसारे आकर्षणादिस्तम्भनं नाम द्वितीयोपदेशः; 16A, ०मोहनादिग्रहदोष-निवारणं नाम तृतीयोपदेशः; 19A, ०कौतूहलं नाम चतुर्थोपदेशः; 21A, ०यक्षिणीसाधनं नाम पञ्चमोपदेशः ।

Post-colophon Statement :—

कराम्बवह्निन्दुमितेऽब्दे मेषमासस्थिते पक्षेऽष्टमीतिथाविन्दुवासरे
लिखितमिदं गुलजारेणेत्यलम् ।

6547.

9930. *Rasaratnākara.*

Substance, country-made paper. 10½ × 4½ inches. Folia, 11. Lines, 8. Extent in ślokas, 225. Character, Nāgara. Appearance, fair. Incomplete.

The present MS contains two chapters and a portion of the third.

6548.

10336. *Rasaratnākara.*

Substance, machine-made modern paper. 9 × 4 inches. Folia, 18. Lines, 9. Character, Nāgara. Appearance, discoloured. Incomplete.

This MS contains three chapters and a portion of the fourth, running as far as the middle of Fol. 18A of the MS described under No. 6546. The introductory verse in this MS is different from the one found in the other MSS described above.

Beginning :—

कृतिना नित्यनाथेन विहितं तन्त्रसारयं ।
सिद्धखण्डं विनिर्द्दिष्टं सिद्धिदं सर्व्वकामदम् ॥

6549.

10339. *Rasaratnākara.*

Substance, country-made paper. 9½ × 4 inches. Folia, 34. Lines, 12, 13. Extent in ślokas, 600. Character, Nāgara. Appearance, old. Complete in 14 chapters.

This and the following MS contain what is called the *Mantrakhaṇḍa* of the work. It agrees with the MSS described above only in respect of the introductory verse

and some portions here and there. The topics however are generally identical or of the same nature.

Colophons of the different chapters :—

6B, इति श्रीपार्वतीपुत्रनित्यनाथसिद्धविरचिते रसरत्नाकरे मन्त्रखण्डे मन्त्रसाधनं नाम प्रथमोपदेशः; 11A, ०सर्वलोकवशीकरणं नाम द्वितीयोपदेशः; 12B, ०राजवश्यव्याघ्रनिवारणं नाम तृतीयोपदेशः; 16B, इति स्त्रीवश्यादिद्रावणान्तं नाम चतुर्थोपदेशः; 18A, इति पतिवश्यं नाम पञ्चमोपदेशः; 19B, इति श्री० आकर्षणं नाम षष्ठमोपदेशः; 25A, इति श्रीसेनास्तम्भनं नाम अष्टमोपदेशः; 27A, इति श्री० उच्चाटनं नाम नवमोपदेशः; 27B, इति श्री० मारणं नाम दशमोपदेशः; 28B, इति श्री० व्याधिकरणं नाम एकादशोपदेशः; 31A, इति श्री० ग्रहरोगनिवारणं नाम द्वादशोपदेशः; 32A, इति श्री० कौतुकइन्द्रजालं नाम त्रयोदशोपदेशः; 34B, इति श्री० यक्षिणीसाधनं नाम चतुर्दशोपदेशः।

6550.

8413. *Rasaratnākara.*

Substance, country-made paper. 9½×4 inches. Folia, 12. Lines, 9. Character, Nāgara. Appearance, fair. Incomplete.

This MS contains only the thirteenth chapter which agrees with the same chapter of the MS described above.

Rājārāma.

6551.

3463. वशकार्य्यमञ्जरी । *Vaśakāryamañjarī.*

Substance, machine-made paper. 12½×4 inches. Folia, 1–46 with Fol. 26 missing. Lines, 8–11. Extent in ślokas, 1,400. Character, Nāgara. Appearance, soiled. Incomplete.

The work deals with the six black rites of the Tantras. The present MS contains the description of the procedure of five of these six rites with the help of the *mantras* of various deities.

Beginning :—

प्रणम्य सच्चिदानन्दं गुरुं तद्ब्रह्मरूपिणम् ।
भद्रकालीं ततो नत्वा श्रीरामारामशर्म्मणा ॥
क्रियते विदुषां प्रीत्यै वश्यकार्यस्य मञ्जरी ॥
क्रोधाज्ज्वलन्तीं ज्वलनं वमन्तीं रुष्टिं दहन्तीं दितिजं ग्रसन्तीम् ।
भीमं नदन्तीं प्रणमामि नित्यां रोरूयमाणां शुभयोग्यकालीम् ॥
नैमित्तिकानि काम्यानि निपतन्ति यथा तथा ।
तथा तथैव कार्य्याणि न कालस्तु विधीयते ॥
शान्तिवश्यस्तम्भनानि विद्वेषणोच्चाटने तथा ।
मारणान्तानि शंसन्ति षट्कर्म्माणि मनीषिणः ॥

Colophons of the chapters :—

5A, इति श्रीरामारामतर्कवागीशभट्टाचार्य्यविरचितायां षट्कर्ममञ्जर्यां सामान्यविधिः प्रथमः पटलः । 27A, ०वश्यकर्ममञ्जर्यां शान्तिविधिर्द्वितीयः पटलः ।

There are no further chapter-colophons of this type though there are sections on some more black rites such as वशीकरण (27A–35B), स्तम्भन (35B–42B), विद्वेषण (42B–44B) and उच्चाटन (44B–46).

Rāma Vājapeyī.

6552.

8293. निधिदर्शनम् । *Nidhidarśana.*

Substance, country-made paper. 9×4 inches. Folia, 9. Lines, 9. Extent in ślokas, 125. Character, Nāgara. Date, Saṃvat 1961. (Copied from a MS dated Saṃvat 1695, Śaka 1560.) Appearance, fair. Complete.

This describes magical rites for the acquisition of hidden treasures and other desired objects.

Beginning:—

गुर्व्विणी या मृता नारी तत्केशं रूपवित्तकं।
कृत्वा धारयते पश्चाद्रूक्षगोड़ूलवेष्टितं ॥ १ ॥
नरमुण्डधरो नग्नः शिखिपुच्छैः सुभूषितः।
इत्येवं रूपधृग् वीरो पूजां कुर्य्यात् निधिस्थलं ॥ २ ॥
वह्निकौशातकी वन्ध्या श्वेतार्का गिरिकर्णिका।
वचा पाठा च निर्गुण्डी कारवल्ली च मूलकं ॥ ३ ॥
निम्बकेरञ्जबीजानि गोमूत्रैः पेषयेत् समं।
अनेन पादलेपेन विघ्ना यान्ति दिशो दिशः ॥ ४ ॥
एवं नानाप्रयोगेण अतिपातालगं धनं।
प्रकाशति नात्र सन्देहः स्वयं प्रोक्तं पिनाकिना ॥ ५ ॥
कुष्माण्डेरण्डधुस्तूरबीजं पनसकस्य च।
जातिदाडिम्बमूलानि गोमूत्रैः पेषयेत् समं ॥ ६ ॥
अनेन पादलेपेन सर्पयक्षपिशाचकाः।
पलायन्ते न सन्देहो निधानं ग्राहयेद्ध्रुवं ॥ ७ ॥
अथ वृष्टं निधिं मन्त्री कीलकैः कीलयेत्तु तं।
ब्रह्मपालाशजोशाम्रकदम्बवटनिम्बजैः ॥ ८ ॥
जम्बुडुम्बरकाश्वत्थकीलपञ्चसमायुतैः।
ॐ पुनन्तु मां देवजनाः पुनन्तु मनसा धिया।
पुनन्तु विश्वा भूतानि जातवेदः पुनीहि मां ॥
इति कीलकमन्त्रः।

ॐ सर्व्वभूताधिपतये नमः। अनेन मन्त्रेण मद्यमांसाभ्यां बलिं दद्यात्। भूतबलिः। ॐ क्रीँ भू फट् अनेन मन्त्रेण निधानस्यासन-पुष्पादीन् दद्यात्।

End :—

चत्वारो मूलिका[ः] चैव पिष्ट्वा पादे प्रलेपयेत् ।
सर्पयक्षगणाः क्रूरा ये चान्ये विघ्नकारकाः ॥
पलायन्ते निधिं त्यक्त्वा यथा युद्धेषु कातराः ॥

Colophon :—

इति श्रीनेमिचक्रमानववाजपेयी-श्रीरामविरचितं निधिदर्शनं समाप्तम् ।

Post-colophon Statement :—

संवत् १६८५ शाके १५९० कार्तिकसुदि ५ बुधे लिखितं शुभं । श्राज संवत् १९४१ मार्गशीर्षे शुक्ल ८ भृगौ दिने लिखितं रघुनाथ-राममानवीयेन काश्यां त्रिलोचनेश्वरसन्निधौ । श्रीमत्पितृव्य-गुरुवरबालमुकुन्दचरणेभ्यो नमः ।

Paramaśivendra Sarasvatī.

6553.

10169. **भूतिरुद्राक्षमाहात्म्यम् ।** *Bhūtirudrākṣamāhātmya.*

Substance, country-made paper. 11 × 4½ inches. Folia, 49. Lines, 9. Extent in ślokas, 1,000. Character, Nāgara. Appearance, fair. Incomplete.

The present MS contains the section on भूतिमाहात्म्य and a few lines of रुद्राक्षमाहात्म्य ।

The section deals with the importance and uses of *vibhūti* (sanctified ashes) which is stated to be a favourite object of Śiva.

Beginning :—

नत्वा महेश्वरं स्कन्दं साम्बं सद्गुरुमेव च ।
भूतिरुद्राक्षमाहात्म्यनिष्पत्त्यादि प्रकाश्यते ॥
प्रथमं संग्रहेणैव द्वयोरर्थ उदीर्यते ।

तत्र भस्मधारणस्य ।

प्रथमं वर्णधर्म्मत्वं तदन्याश्रमधर्म्मता ।
नित्यत्वं च सदा धार्य्यं तथैवालङ्घनीयता ॥
अत्याज्यत्वं त्याज्यदोषो भोगमोक्षफलार्थता ।
मोक्षार्थता धीहेतुत्वं वरिष्ठं पापनाशकम् ॥
तापत्रयनिवृत्तिश्च निस्तमककुलोद्धृतिः ।
सर्व्वकर्म्माङ्गता शम्भुविष्ण्वादेस्तन्निकारणम् ॥
अष्टैश्वर्य्यप्रदं विष्णुविधीशर्व्वादिधार्य्यता ।
भस्मोत्पादनमानानि व्यवस्था भस्मनस्तथा ॥
बृहज्जावालपाद्मोक्त-विरजाहोमसत्क्रमः ।
वायवीयोक्तविरजातत्त्वहोमक्रमस्तथा ॥
कौर्म्मोक्तरीत्या पाशुपतं संग्रहेण प्रदर्शितम् ।
विभूतिधारणविधिस्तत्प्रमाणमनन्तरम् ॥
तथा रुद्राक्षमाहात्म्यं नित्यत्वेनैव वर्णितम् ।
स्कान्दे पुराणेऽन्यत्रापि वायवीये तथैव च ॥
पाराशरे च वाशिष्ठे लैङ्गे गारुड एव च ।
तथा बृहन्नारदीये स्कान्दे काम्यत्वमीरितम् ॥
ब्रह्मवैवर्त्तेऽपि तथागस्त्यलाङ्गिलवागवरे ।
ब्रह्माण्डाख्ये पुराणे च महाफलमुदीरितम् ॥
पाद्मे स्कान्दे च वाशिष्ठे लैङ्गे ब्रह्माण्डसंज्ञके ।
रुद्राक्षधारणं सर्व्वपापनाशकमीरितम् ॥
पाराशरे च वाशिष्ठे लैङ्गे रुद्राक्षधारणम् ।
शिवविष्णुसुरज्येष्ठब्रह्मादिकृतमीरितम् ॥

End of the bhūtimāhātmya section :—

विप्राणां सलिलेन धार्य्यमुचितं भस्म त्रिकालेष्वपि
स्त्रीभिक्षोर्जलवर्ज्जितं प्रतिवनस्थानाङ्गनानामिदम् ।
दीक्षाहीनन्टणां च वारिसहितं मध्याह्नतः प्राक् स्मृतं
सर्व्वेषां सममेतदाङ्करपरे सन्तोनवद्ये विधिम् ॥

Colophon :—

इति श्रीमत्परमहंसपरिव्राजकाचार्य्याभिनवनारायणेन्द्रसरस्वती-पूज्यपादशिष्यश्रीमत्परमशिवेन्द्रसरस्वतीविरचितं भूतिमाहात्म्यं सम्पूर्णम् ।

Post-colophon Statement :—

पुस्तक त्रिविक्रमेन्द्रस्वामी ।

Anonymous.

6554.

2773. [षट्कर्मविधिः । *Ṣaṭkarmavidhi.*]

Substance, country-made paper. 15 × 5 inches. Folia, 7. Lines, 12. Extent in ślokas, 250. Character, Bengali. Date, Śaka 1723. Appearance, old. Complete.

The work deals with the black rites and incantations. A considerable portion of the work is in Bengali.

Beginning :—

यस्येश्वरस्य विमलं चरणारविन्दं

* * *

* * *

तं शङ्करं सकलदुःखहरं नमामि ॥

वक्ष्ये च कामरत्नतः ।

वश्यादिकर्म्मणि मन्त्रं नानागमं समुद्धरम् ।

Post-colophon Statement :—

श्रीपञ्चिरचाँद अधिकारी सां भिङ्गाराव ।

श्रीमत्युञ्जय शर्म्मा स्वकीय पुस्तकमिति ।

शकाब्दाः १७२३ तेरिख २४ भाद्र ।

6555.

11362. हरमेखला । *Haramekhalā.*

Substance, country-made paper. 15 × 4½ inches. Folia, 177 of which 4, 8, 28, 31, 32, 56, 81–83, 87, 133–35, 167, 169 are missing. Lines, 9. Extent in ślokas, 4,700. Character, Newari. Appearance, old. Date, 782 N.S. Incomplete.

The present MS contains chapters I–VII. It is accompanied by a commentary in Nepali. It may be the same as *Harimekhalā* (Nep. I, p. 36). The work deals with magic rites. The *Uḍḍīśatantra* is called *Haramekhalā* in one MS (L. II. 989). A *Haramekhalaka-grantha* is mentioned as one of the source books on which the *Kakṣapuṭatantra* is based.

Beginning :—

शि[र]वशिखगङ्गावाभावोदयक्षयविभ्रमकुमति + -

पमक्रमक्रीताग्रोक्षोऽप्यखण्डसमस्थितिः ।

सततमप्ययमभोग्यं भावावरोधरसात्मकं

कमपि विघ्नतादानन्दं वा नवेन्दुविभूषणः ॥

बह्वार्थतो विदधतो हरमेखलाया

गुह्यः स्वभावचरति हरमेखलायाः ।

सन्तो यथा हरचिरादभियोगताप्ताः

स्युः संप्रयाविविरचादभियोगताप्ताः ॥

विद्यानिधेर्जगति सर्वगुरोर्हिमेन्द्र-

चूडामणेः स्वयमुपश्रुतोऽपि मन्त्रः ।

तर्कस्य सुन्दरधिया स्मृतय चिकीर्षोः

प्रव्यक्तिविद्ध्मय कोप मनोऽभिमानः ॥

Last Colophon :—

हरमेखलायां सप्तमः परिच्छेदः समाप्तः । इति हरमेखलायां योगमालायां नेपालभाषाटीका परिसमाप्ता ॥

Post-colophon Statement :—

सम्वत् १८८२ ज्यष्ठमासे शुक्लपक्षे चतुर्दश्यायां तिथौ रोहिणी-
नक्षत्रे मूलयोगे बृहस्पतिवासरे तद्दिने लिखितं सम्पूर्ण शुभ ।

6556.

9935. **वशीकरणप्रयोगः ।** *Vaśīkaraṇaprayoga.*

Substance, country-made paper. 10½×4½ inches. Folium, 1 Lines, 17 in all. Character, Nāgara. Appearance, fair. Complete.

It describes different rites for bringing people under subjugation.

6557.

8484. **सुग्रीव[व]शंकरणी विद्या ।** *Sugrīva(va)śaṃkaraṇī vidyā.*

Substance, country-made paper. 10×5½ inches. Folia, 35. Lines, 10. Extent in ślokas, 700. Character, Nāgara. Date, Saṃvat 1890. Appearance, fair. Complete.

It describes uses of the *mantras* of Sugrīva and other deities in connection with the black rites of the Tantras including the subduing of evil spirits.

Beginning :—

अथातः संप्रवक्ष्यामि गुह्याद्गुह्यतरं परं ।
सुग्रीवमङ्गलं चैव मातृमङ्गलमुत्तमम् ॥
डाकिनीनां विशेषेण नियमं तं वदाम्यहं ।
ये चान्ये भूतदोषाश्च पिशाचा ब्रह्मराक्षसाः ॥
नश्यन्ति च ग्रहाः सर्व्वे सुग्रीवस्मरणादपि ।
मातृभिः पूतनादिभ्यः सुग्रीवं तत्र यो जपेत् ॥

मण्डलं संप्रवक्ष्यामि सिद्धं सुग्रीवभाषितं ॥
माहस्थाने श्मशाने वा एकवृक्षे चतुष्पथे ।
ततो भूमिं परीक्षेतुं मण्डलं तत्र लेखयेत् ॥

Colophon:—

इति श्रीसुग्रीव[व]शंकरणी विद्या समाप्ता ।

Post-colophon Statement:—

रन्ध्रर्तु[वसु]चन्द्रेऽब्दे मासे च मकरेऽसिते ।
समाप्यां पुस्तकं दिव्यं लिखितम् ऋतुधर्मिणा ॥

संवत् १८६० मिः मार्गशीर्षकृष्णाके समाप्त लीखा पुस्तक । लीखितं भवानीकारस्य लीखा वावलिभद्रसीघराणपुतमघ्छले पौषरी ।

6558.

9330. शाबरमन्त्रः । *Śābaramantra.*

Substance, country-made paper. 10 × 4½ inches. Folia, 8. Lines, 11. Character, Nāgara. Appearance, old. Incomplete.

It contains (up to Fol. 6A) a number of incantations in Hindi and corrupt Sanskrit. The portion after 6A agrees with the beginning of *Divyaśābaratantra* (No. 6091 above).

6559.

9924. [मन्त्रसंग्रहः । *Mantrasaṃgraha.*]

Substance, country-made paper. 10½ × 4½ inches. Folia, 5. Lines, 9. Character, Nāgara. Appearance, fair. Complete.

It contains a collection of incantations and prescriptions of drugs for purposes like the preservation of the foetus, bringing people into subjugation, etc.

6560.

2151. रोगहरणचिन्तामणिमन्त्रः । *Rogaharaṇacintāmaṇi-mantra.*

Substance, machine-made paper. 6 × 4 inches. Folia, 2. Lines, 11. Character, Nāgara. Appearance, fair. Complete.

This contains a *mantra* stated to be taken from the *Vāmakeśvaratantra,* the muttering of which drives away diseases. The rules for the muttering are also given.

Colophon :—

इति वामकेश्वरतन्त्रे शिवशक्तिसंवादे रोगहरणो नाम चिन्तामणिमन्त्रः समाप्तः ।

6561.

9919. [रोगहरणमन्त्रः । *Rogaharaṇamantra.*]

Substance, country-made paper. 10½ × 4½ inches. Folia, 2. Lines, 17. Extent in ślokas, 75. Character, Nāgara. Appearance, old. Complete.

It contains incantations for driving away diseases.

Beginning :—

ॐ स्वस्ति श्रीलङ्कातो महाराजाधिराजसमस्तकोणाधिपतिः श्रीविभीषणः समादिशति अमुकग्रामे वास्तव्य अमुकशरीरस्य रे रे दुष्टवेलाज्वर एकाह्निक-द्व्याह्निक-त्र्याह्निक-चातुर्थिक-ज्वर कामज्वर एतेषां मध्ये यः कोऽपि भवति तन्नति वन्दति त्वया मम पत्रिकादर्शनेन शीघ्रं समागन्तव्यं नोतपिरखङ्गप्रहारखण्डेन वार्त्तयिष्यामि मा भविष्यसि बलादिदिष्टमिति । आदीतवारे ए चिठी लिखे रोगी नैव पाइये गुगलधोमो गले बान्धिले सर्व्वताव जाइ ।

6562.

2321. मोटनविधिः । *Moṭanavidhi.*

Substance, machine-made paper. 6½ × 4 inches. Folia, 2. Lines, 10. Character, Nāgara. Appearance, discoloured. Complete.

It contains an extract from chapter 23 of the *Marut-tantra* which describes a magical rite called *Moṭana* for securing divine manifestation. This is followed by a folium describing the procedure of the worship of Kaumārī.

Beginning:—

अथ मोटनकं वक्ष्ये देवाविर्भावकारणम् ।
पाकक्रिया प्रकर्त्तव्या चतुर्भक्ष्यसमन्विता ॥
भार्य्यया साधकेन्द्रस्य पातिव्रत्यादियुक्तया ।
अप्रसूताः स्त्रियः पञ्च आहूय सकुमारिकाः ॥
अलंकृताः पवित्रात्मा एकपंक्त्योपवेशयेत् ।

Post-colophon Statement:—

इदं पुस्तकं भागवतोपनामकधरणीधरभट्टेन लिखितम् ।

6563.

10216. पूतनाविधानम् । *Pūtanāvidhāna.*

Substance, country-made paper. 9 × 4 inches. Folia, 12. Lines, 8–11. Extent in ślokas, 200. Character, Nāgara. Date, Saṃvat 1934. Appearance, old and discoloured. Complete.

It deals with the propitiation of Pūtanā, an evil spirit that causes various ailments among children.

A section dealing with the same topic is found in the *Śāntiratna* of Kamalākara (ASB. III. 2184—Fol. 118A-130B).

Beginning :—

अथ पूतनाविधानप्रारम्भः ।

अथातः[:] संप्रवक्ष्यामि दृसनं दश्राधिकं ।
पूतना भग्निनी नाम ग्रह्णीते दशराधिकं ।
तया ग्रहीतमात्रस्तु चक्षुर्भ्यां नैव पश्यति ॥

End :—

ॐ नमो देवी नलिनि बालका बालपरो वलिं गृह्ण बालकं मुञ्च मु[ञ्च] स्वाहा ।

6564.

5737. कौतुकचिन्तामणिः । *Kautukacintāmaṇi.*

Substance, country-made paper. 13 × 7 inches. Folia, 20. Lines, 16 to 19. Extent in ślokas, 1,025. Character, Nāgara. Date, Saṃvat 1891. Appearance, mouse-eaten and discoloured. Complete.

The work describes a number of magical performances with different applications of various substances.

Beginning :—

श्रीमद्गौरीमुखाम्भोजचञ्चुरायतलोचनं ।
लोचनं सर्व्वजगतामीडे यज्ञेश्वरं तथा ॥

अथ कौतुकेषु तावत् नीतिचिन्तासु विषपरीक्षाप्रकारः ।

भृङ्गराजः शुकश्चेति सारिका चेति पक्षिणः ।
क्रोशन्ति भृशमुद्विग्नाः विषपन्नगदर्शनात् ॥
मुच्यतां मुञ्चति क्रौञ्चो म्रियते मत्तकोकिलः ।
जीवंजीवस्य च ग्लानिर्जायते विषदर्शनात् ॥
एषामन्यतमेनापि समन्नीयात् परीक्षितं ।
भोज्यमन्नं परीक्षार्थं दद्याद्वा पूर्व्वमग्नये ॥

... ...

एवं खयं यत्नवता राज्ञा स्तम्भनवशीकरण-वाजीकरण-कृत्रिम-वस्तुकरणं च अनाद्यपकारकद्रव्यदोषवारादिभेदे[:] कौतुकैः कालज्ञानं

कार्यमिति तान्युच्यन्ते। तत्रादौ कौतुकप्रयोक्ता परकृतप्रतिकूलसम्भावनया स्वशरीरपूर्वाक्रमेणैव कौतुकानि युञ्जीत।

List of topics dealt with :—

1B, तत्र परसेनास्तम्भः; 2A, अथाङ्गारभक्षणम्; अथ ग्रहदाहस्तम्भः; 2B, अथ खड्गस्तम्भः; अथ अग्निस्तम्भः; 3A, अथ जले स्तम्भनभेदाः; अथ वीर्य्यस्तम्भः; 4A, अथ स्त्रीवश्यं; 5A, पतिवश्यं; अथ वाजीकरणम्; 6A, अथानङ्गकालस्थितिः; 7B, अथ भङ्गबन्धः; अथाकर्षणम्; अथ कृत्रिमवस्तुकरणानि; 8A, अथ पद्मरागकरणम्; अथ नीलमणिः; 9A, अथ स्वर्णोत्कर्षः; 9B, अथ कस्तूरी; 10A, अथ हिंगुलकरणम्; 10A, अथ सिन्दूरकरणम्; 10B, अथ कर्पूरतैलकरणम्; 10B, अथ भूनागप्रकारः; 11A, अथ पुष्पनिर्य्यासपातनम्; 11B, अथ खननलक्षणम्; अथाञ्जनानि; 12A, अथ[1]वृष्यकरणं; 12B, अथ पादपदोहदादि; 13B, अथ वृक्षवैचित्री; 14A, अथ पाषाणपर्व्वणं; अथ दीपवशात् सर्पाकारनिरीक्षणम्; 14B, अगाधजलस्थितिः; 15A, अथो मारुतकरणं; 16A, अथ मूषकोच्चाटनं; 17A, अथ सारस्वतप्रयोगः; 17B, चौरव्याघ्रादिभयहरणं; 18A, अथ नानारूपकृतिः; 18B, व्याघ्रकरणं; वृश्चिककरणं; मत्स्यसर्पकरणं; 19A, इन्द्रलुप्तरोगनाशः; 19B, मुखदुर्गन्धनाशः; अथ देहस्फटितहरणम्; अथ सुकुमाररसायनम्।

Post-colophon Statement :—

श्रीसंमत् १८८१ समेनाम माघवदी पञ्चमी॥५॥ के दसखत कन्हैया लाल काएथ।

6565.

10607. बृहन्निधिदर्शनम्। *Bṛhannidhidarśana.*

Substance, country-made paper. 11 × 4 inches. Folia, 1-13 of which Fol. 10 is missing and Foll. 11-13 are of a larger size (11 × 5½ inches). Lines, 13-18. Character, Nāgara. Appearance, fair. Incomplete.

The name of the work occurs on the obverse of Fol. 1. As regards the subject-matter of the work, it is similar to the *Nidhidarśana* described above.

Beginning :—

नमो भालेक्षणवह्निज्वालाजटिलमौलये ।
त्रिपुरान्धगजध्वंसपण्डिताय पि[ना]किने ॥
करत्रिकोमतं तन्त्रं सिद्धसावरतन्त्रतः ।
अथ निधिकर्मणि सहायान् वक्ष्यते ।
सर्व्वस + + + शास्त्र-मद-मात्सर्य्यवर्ज्जिताः ।
प्रलम्बबाहवो घोरा निर्भया दम्भवर्जिताः ॥
... ...
सहायाः शोभनाश्चैते कथ्यन्ते मुनिनोदिताः ।
सत्यहीना दुराचारा नास्तिकाः शास्त्रदूषकाः ॥
... ...
एते निन्द्याः समाख्याता[ः] सहाया निधिकर्मणि ।
निधिस्थानानि कथ्यन्ते शम्भुप्रोक्तानि कानिचित् ॥
जीर्णोद्यानतडागेषु चण्डिकायतनेषु च ।
श्मशाने तीर्थसीमायां सिद्धस्थानेषु मध्यमे ॥
तोरणे हस्तिशालायां चत्वरे चासुरालये ।
निषादानां गृहे पर्णशालायां वरालये ॥

6566.

10524. राजीसाधनम् । *Rājīsādhana.*

Substance, country-made paper. 9¼×5 inches. Folia, 8. Lines, 12–14. Character, Nāgara. Appearance, discoloured. Incomplete.

The present MS contains only a fragment of a work without any beginning or end. It refers to the *Kākacaṇḍeśvarīmata* (1A) and *Govindārṇava* (8A).

It contains, among other things, a number of recipes for preparing artificial gold. The name is taken from that of a sectional heading (Fol. 2A).

Anonymous.

6567.

9285. **भूतशुद्धिप्राणप्रतिष्ठे ।** *Bhūtaśuddhi and Prāṇa-pratiṣṭhā.*

Substance, country-made paper. 7×3½ inches. Folia, 6. Lines, 8. Extent in ślokas, 70. Date, Saṃvat 1923. Character, Nāgara. Appearance, fair. Complete.

This contains the description of the procedure of two Tantric rites, भूतशुद्धि and प्राणप्रतिष्ठा.

Colophon :—

इति श्रीभूतशुद्धिप्राणप्रतिष्ठे समाप्ते ।

Post-colophon Statement :—

मिति फाल्गुनवदी १० गुरुवार संवत् १९२३ । पवय्या कृष्णजी-सुत गोपीनाथजी । आत्मपठनार्थं वा परोपकारार्थं । शुभं भवतु ।

6568.

1987. **सन्ध्याप्रयोगः ।** *Sandhyāprayoga.*

Substance, country-made yellow paper. 8×4 inches. Folia, 12. Lines, 7. Extent in ślokas, 150. Character, Nāgara. Date, Saṃvat 1950. Appearance, fair. Complete.

The present MS has been described in L. X. 4257. Though it describes the procedure of Vedic Sandhyā it is found to have Tantric elements (Nyāsa, etc.) to a large extent.

Post-colophon Statement :—

मि॰ ज्येष्ठ ११ चन्द्रोज संवत् १९५०। शुभं भूयात्।

6569.

2178. मानसस्नानविधिः। *Mānasasnānavidhi.*

Substance, country-made paper. 10½ × 5½ inches. Folium, 1. Lines, 11. Extent in ślokas, 14. Character, Nāgara. Appearance, old. Complete.

The present MS has been described in L. X. 4131. It describes 'mental bathing' through meditation.

6570.

9598. [तान्त्रिककृत्यविशेषपद्धतिः। *Tāntrikakṛtyaviśeṣa-paddhati.*]

Substance, country-made paper. 6 × 2½ inches. Folia, 15 (by counting). Lines, 6. Extent in ślokas, 250. Character, Nāgara. Appearance, old. Incomplete.

The MS consists of four sets of leaves describing respectively the procedure of the following Tantric rites: (1) पशुदानविधि, (2) शिवाबलिप्रकार and कुमारीपूजन, (3) पञ्चतत्त्वशोधन (the first two folia of this section are missing), (4) पात्रवन्दन.

The section पञ्चतत्त्वशोधन incidentally refers to the mode of arrangement of pots in which wine is to be poured. And the section पात्रवन्दन gives metrical *mantras* to be uttered in purifying and utilising each of these pots. These *mantras*, which are eleven in number here, are found generally to agree with the verses of *Mahākālasaṃhitāyām ṣoḍaśapātram* (6058 above).

6571.

4778. *Tāntrikakṛtyaviśeṣapaddhati.*

Substance, country-made paper. One long sheet of paper with 34 folds, each 7×3½ inches. Lines, 16–19 on each side of a fold. Character, Newari. Appearance, old and discoloured. Complete.

It contains descriptions of the procedure of various Tantric rites, such as *Mantrapradānadīkṣā*, *Tripurasundarīpūjā*, etc.

6572.

8666D. *Tāntrikakṛtyaviśeṣapaddhati.*

Substance, country-made paper. 11½×5½ inches. Folia, 2. Lines, 13. Character, Nāgara. Appearance, old. Incomplete.

It describes भूमिपरीक्षा, दिक्साधन, शल्योद्धार and refers to महाकपिलपञ्चरात्र, हयशीर्षपञ्चरात्र and विश्वामित्रसंहिता ।

VI. MUDRĀS.

Rāmakiśora.

6573.

8136. मुद्राप्रकाशः । *Mudrāprakāśa.*

Substance, country-made paper. 13 × 4 inches. Folia, 1–23 of which Fol. 9B is blank. Lines, 8, 9. Extent in ślokas, 550. Character, Bengali. Appearance, good. Complete in six chapters.

The work deals in detail with the *mudrās* of the five principal deities. A MS of the work in Maithilī characters has been described in L. V. 1866. An edition of the work in litho was published at Benares (Siddhavinayaka Press, 1941 V.S.).

The work refers amongst other works to *Tantrasāra* (22B etc.), *Ṣaṭkarmadīpikā* (22B) and *Śāradātilaka* (23A).

Beginning :—

दुहिणहरिहराद्यैर्देववृन्दैर्नमस्यं
ददद्भिमतमर्थं भक्तिभाजां जनानाम् ।
परिहृतसकलार्थैर्योगिभिर्ध्यायमानं
हरचरणसरोजं क्षेमकामा भजध्वं ॥
नत्वा गुरुपदं रामकिशोरेणेष्टसिद्धिदम् ।
साधकानां मुदे मुद्राप्रकाशोऽयं विरच्यते ॥
देवानां मुदं हर्षं राति ददातीति मुद्रा । तथा च मन्त्रदर्पणे ।
रचनां सम्यग् ज्ञात्वा पूजायां दर्शयेन्मुद्राम् ।
तदियं मुद्रा कथिता देवेभ्यो यन्मुदं राति ॥
मुदं रातीति मुद्रा स्यादित्यन्यच ।

End :—

यो जज्ञे सुकृती धरासुरवराच्छ्रीरोपमाद्माधवात्
तस्माद् रामकिशोर ईश्वरसमाद् यो ब्रह्मनारायणात् ।

जातो युग्मशरद्विराघवधरामाने शकाब्दे गते
तेनासौ त्रिपुरारिराजनगरे मुद्राप्रकाशः कृतः ॥

Colophons of the different chapters :—

10A, इति श्रीरामकिशोरविरचिते ग्रन्थे मुद्राप्रकाशाख्ये । व्यापारक-मुद्रानिर्णय आदिपरिच्छेदः ॥

12A, द्विजातिना रामकिशोरनाम्ना मुद्राप्रकाशे रचितो द्वितीयः । अयं परिच्छेद उमेशमुद्राविनिर्णयो नाम गतः समाप्तिम् ॥

15A, द्विजातिना रामकिशोरनाम्ना मुद्राप्रकाशे रचिते प्रयत्नात् । अयं परिच्छेद उपेन्द्रमुद्राविनिर्णयो नाम गतस्तृतीयः ॥

16A, द्विजातिना रामकिशोरनाम्ना मुद्राप्रकाशे रचिते प्रयत्नात् । अयं परिच्छेद इभास्यमुद्राविनिर्णयो नाम गतश्चतुर्थः ॥

22B, रामकिशोरविरचिते ग्रन्थे मुद्राप्रकाशाख्ये । गतवान् पञ्चम एव सम्पूर्णतां परिच्छेदः शक्तिमुद्राविनिर्णयो नाम ॥

23A, रामकिशोरविरचिते ग्रन्थे मुद्राप्रकाशसंज्ञके । गतवान् एष च षष्ठः सम्पूर्णतां परिच्छेदः ॥

6574.

9057. *Mudrāprakāśa*..

Substance, country-made paper. 10½ × 4½ inches. Folia, 29. Lines, 8. Extent in ślokas, 550. Character, Nāgara. Appearance, fair. Complete in six chapters.

Bhāskararāya.

6575.

2025. तृचभास्करः । *Tṛcabhāskara.*

Substance, country-made paper. 10½ × 4½ inches. Folia, 3. Lines, 9. Extent in ślokas, 60. Character, Nāgara. Appearance, worm-eaten. Incomplete.

The present MS contains a section of the work describing a number of *mudrās*.

According to the colophon it forms part of Bhāskararāya's *Tṛcabhāskara*, which is described as 'a work treating of the worship of Sūrya for removing bodily illness' (CS. II. 481).

Beginning :—

अथात्र उपयुक्तानामुपयोक्ष्यमाणानां च मुद्राणां लक्षणानि ।
यच्चान्यत्रेषु चेच्छक्तौ हस्तौ मुद्रादिसक्षमौ ।
तदा मुद्रां विधायैव तत्तत् कार्यं समाचरेत् ॥
मुद्राविमुक्तहस्तेन क्रियते कर्म्म वैदिकम् ।
यदि तन्निष्फलं तस्मात् कर्म्म मुद्रान्वितश्चरेत् ॥
इत्यादिवचनात्तान्यावश्यकानि ।

Colophon :—

इति भास्कररायभारतीप्रणीते तृचभास्करे मुद्रालक्षणानि ।

Post-colophon Statement :—

श्रीमाघ सुदी पुनवसी संमत् ।

6576.

2807. मुद्रा[प्र]करणम् । *Mudrā[pra]karaṇa.*

Substance, country-made paper. 20½ × 4½ inches. Folia, 4. Lines, 6. Extent in ślokas, 140. Character, Bengali. Appearance, old. Complete.

The present MS has been described in L. X. 4203. This contains the *mudrā* section of the *Tantrasāra* of Kṛṣṇānanda.

6577.

2927. *Mudrāprakaraṇa.*

Substance, country-made paper. 8¼ × 5 inches. Folia, 9. Lines, 12. Extent in ślokas, 150. Character, Nāgara. Appearance, fair. Complete.

In the present MS the *mudrā* section is preceded by the *Yogāṅgāsana* section of the *Tantrasāra.*

6578.

6008. [मुद्राविवरणम् । *Mudrāvivaraṇa.*]

Substance, country-made paper. 8 × 6 inches. Folia, 7. Lines, 15. Character, Nāgara. Appearance, fair. Complete.

It describes various *mudrās* and quotes from *Tantrarāja*, *Prayogasāra*, *Lakṣmaṇasaṃgraha*, *Rājatantra*, etc. A number of quotations from the *Lakṣmaṇasaṃgraha* are traceable in the *Mudrāprakaraṇa* described above.

Beginning:—

अङ्कुशमुद्राकुम्भमुद्राप्रियाकारमुद्राग्न्यादिन्यासमुद्रावडङ्गमुद्रा-
गालिनीमुद्राधेनुमुद्रामत्स्यमुद्राः अ[ा]वाहनादिनवमुद्रा[ः]गन्धेश-
मुद्रा[ः] सप्त प्राणस्थापनमुद्राः वैष्णव एकोनविंशतिः शैवदशमुद्राः
गन्धादिपञ्चमुद्राः चक्रमुद्रा ग्रासमुद्रा प्राणादिपञ्चमुद्रा[ः] सप्तजिह्वा-
मुद्राः भूतपजिमुद्रा नाराचमुद्रा नमस्कारमुद्रा संहारमुद्रा सप्त-
नवतिश्चेति पाशमुद्रा गदामुद्रा शूलमुद्रा खड्गमुद्रा । अथैतासां
लक्षणानि ।

End:—

मुष्टिबद्धोन्नताङ्गुष्ठा दक्षिणा नादमुद्रिका ।
तर्जन्यङ्गुष्ठसंयोगाद् अग्रतो बिन्दुमुद्रिका ॥

Dāmodara.

6579.

5775. **यन्त्रचिन्तामणिः ।** *Yantracintāmaṇi.*

Substance, country-made paper. 10×4 inches. Folia, 32. Lines, 12. Extent in ślokas, 950. Character, Nāgara. Date, Saṃvat 1855. Appearance, old. Complete.

MSS of the work have been described in L. I. 257, CS. V. 76 (I) and VSP. (p. 62). An edition of the work was published in Litho at Benares (1935 Saṃvat). After the last section, called *mokṣādhikāra*, the edition treats of a few general topics concerning *yantras*, like the drawing and consecration of them.

The work is complete in nine sections. The first two sections give an account of the author, describe the origin of the work and deal with a few general directions. In the remaining seven sections different *yantras* as used in different functions (*vaśīkaraṇa, ākarṣaṇa, vidveṣaṇa, māraṇa, uccāṭana, śānti* and *mokṣa*) are described. The descriptions are given in the form of utterances of Śiva.

Post-colophon Statement:—

संवत् १८५५ ।

6580.

11290. *Yantracintāmaṇi.*

Substance, country-made paper. 9¼×3 inches. Folia, 1–64. Lines, 6. Extent in ślokas, 950. Character, Newari. Date, 790 N.S. Appearance, fair. Complete.

Post-colophon Statement :—

संवत् ७९० फाल्गुन वदि ९ शुभमस्तु ।

6581.

8107. *Yantracintāmaṇi.*

Substance, country-made yellow paper. 14 × 4 inches. Folia 1–12, of which Fol. 9 is missing. Lines, 12. Extent in ślokas, 380. Character, Bengali. Appearance, fair. Incomplete.

The present MS runs almost up to the end of the description of the third *yantra* under the section of *stambhana.*

6582.

5847. *Yantracintāmaṇi.*

Substance, country-made paper. 6½ × 4 inches. Folia, 56. Lines, 11. Extent in ślokas, 700. Character, Nāgara. Appearance, old. Incomplete.

The introductory portion giving the genealogy of the author and an account of the origin of the book which comprise the first chapter and a part of the second in the previous MSS are absent in the present MS which also does not describe the third *yantra* of the last chapter and omits the concluding portion which gives the contents of the work and indicates its merits. It begins in the middle of the second *pīṭhikā* which is referred to as the first in the colophon on Fol. 3A.

Beginning :—

श्रीपार्वत्युवाच ।

विना होमेन जप्येन पुरश्चरणसेवया ।

कलौ तु सिध्यते देव तथोपायं वदस्व नः ॥ १ ॥

श्रीशिव उवाच ।

साधु साधु महाप्राज्ञे लोकानां हितकारके ।
इदमर्थं न केनापि पृष्टोऽहं पद्मलोचने ॥ २ ॥

Post-colophon Statement :—

इदं पुस्तकं गोविन्दभट्टस्य सूनुना सोमनाथेन लिखितम् ।

6583.

2884. *Yantracintāmaṇi.*

Substance, country-made paper. 10 × 5 inches. Folia, 1–43. Lines, 9, 10. Extent in ślokas, 700. Character, Nāgara. Date, Saṃvat 1870. Appearance, fair. Incomplete.

This MS begins towards the end of the first *pīṭhikā* and omits the initial portion of the second as also the last section called *mokṣādhikāra*.

Beginning :—

महाक्रूरैर्महाभीमैर्महाकायैश्च विराजिते ।
केवलाम्बतरैर्नागैर्नीतश्वनिविराजिते ॥
एवम्भूते तु कैलासे देवदेवः स्वयं प्रभुः ।
ज्योतिर्मयोऽमृतमयो योऽयचि[न्त्यः] सदाशिवः ॥
अव्यक्तो व्यक्तरूपोऽसौ महाकाले तु स्वयं शिवः ।

Post-colophon Statement :—

समाप्तं । शुभं लिखितं । संवत् १८७० शाके १७३५ मास पौष तिथौ त्रयोदश्याम् ।

Śrīharṣa.

6584.

5876. अङ्कयन्त्रविधिः । *Aṅkayantravidhi.*

Substance, country-made paper. 10½ × 6 inches. Folia, 10. Lines, 15. Extent in ślokas, 300. Character, Nāgara. Appearance, fair. Incomplete.

The present manuscript contains the author's own commentary on the work accompanied by portions of the text. The concluding portions which have no commentary deal with *homa* and the six black rites. It is not known if these portions form part of the work. Another MS of the work with the commentary is noticed in Bd. 943. Śrīharṣa, referred to by Premanidhi in his commentary on the *Śivatāṇḍava* (Fol. 19B, 5971 above), seems to be identical with the present author.

Beginning of the commentary:—

श्रीसूर्यंयामार्जुनवाजपेया-
दिवाप्तजन्मा वितनोति टीकाम् ।
श्रीरामचन्द्रान् गुरुरामकृपान्
प्रणम्य हर्षः सुकृती कृतज्ञः ॥
तन्त्राण्यालोच्य तन्त्रेभ्यो गुरुभ्योधीत्य शास्त्रयः ।
अयं तन्त्रस्य गुह्येयं कृतो हर्षेण विस्तरात् ॥
तस्यैव क्रियते टीका तेनैव सुधियः बुधाः ।
अनुभूय च तत्त्वार्थं गृह्णन्तु शुभवाञ्छकाः ॥
अथ विघ्नविध्वंसकद्वारा प्रारब्धग्रन्थसमाप्त्यर्थं शिष्टाचारपरिपालनाय च विषयादीन् दर्शयन् [श्रे]ष्ठदेवतां नमस्करोति ।

Beginning of the text:—

ॐ कायेन वाचा शिरसा च नित्यं
नमामि शम्भुं भवमुक्तहेतुम् ।
विशुद्धदेहं प्रकृतेः परं तं
भवादिभूतं विरजं विरामम् ॥ १ ॥
नत्वा गुरुं गणपतिं च वदामि यन्त्रा-
ण्यग्र्योद्भवानि नवकोष्ठककोष्ठकानि ।
यद्धारणाद् भवति सर्वसमीहितार्थ-
सिद्धिर्नृणां श्रुतिपथे परमाद्भुतानाम् ॥ २ ॥

गुरुभ्योऽधीत्य यन्त्राणि यामलादीनि भागशः ।
त[स्मि]ल्लोकोपकारार्थं यन्त्रग्रन्थं सुगोपितम् ॥ ३ ॥
भूर्ज्जपत्रे लिखेद्यन्त्रं रोचनाद्यैः शुभेऽहनि ।
आलिख्य धारयेन्मूर्ध्नि करे वा यदि वा गले ॥ ४ ॥

Colophon :—

इति श्रीसर्वसंग्रह[ः] अग्निपत्त्रविधिस्समाप्तः ।

The last leaf which does not form part of the present work contains an extract from some treatise relating to the efficacy of different types of *rudrākṣa*. It begins :—

कार्त्तिकेय उवाच ।

एकद्वित्रिचतुष्पञ्चषट्सप्तवसवो नव ।
दशैकादश-द्वादश-त्रयोदश-चतुर्द्दश ॥
एतेषां तु मुखानां तु देवता कोऽत्र शङ्कर ।
गुणाश्च कीदृशास्तेषां कथयस्व यथार्थतः ॥

श्रीशिव उवाच ।

शृणु षाण्मुखतत्त्वेन वक्त्रे वक्त्रे यथाक्रमम् ।
एकवक्त्रः शिवः साक्षात् ब्रह्महत्यां व्यपोहति ॥

Anonymous.

6585.

8089. [यन्त्रसंग्रहः । *Yantrasaṁgraha.*]

Substance, country-made paper. 10 × 10 inches. Folia, 6. Appearance, good.

This contains diagrams, drawn on sheets of paper, pasted on boards, of Vāgīśvarī, Chhinnamastā, Vindhyeśvarī, Bālātripurasundarī, Śrīvidyā and Gaṇeśa. Along

with these there are ten more sheets of paper of varying sizes (18″ × 14″, 19″ × 14″, 21″ × 3″, etc.) containing a number of diagrams concerning Śyenayāga, Baudhāyanīya Śyenayāga and other Vedic rituals.

Three sheets of paper, found with No. 6572 above, contain Mahāgaṇapatiyantra, Vindhyavāsinīyantra, Tripurāyantra, Rāmayantra, Tvaritāyantra, Gopālayantra and a number of other diagrams.

6586.

7554. गर्भरक्षायन्त्रम् । *Garbharakṣāyantra.*

Substance, country-made paper. 7½ × 4½ inches. Folium, 1. Lines, 20 in all. Character, Nāgara. Appearance, good.

This contains a diagram which is named *Garbharakṣāyantra* in a late Bengali hand. It is accompanied by vernacular *mantras*, directions and other matters.

6587.

5200. जगद्धात्रीदुर्गायन्त्रम् । *Jagaddhātrīdurgāyantra.*

Substance, country-made paper. 12 × 6½ inches. Folium, 1. Lines, 5. Character, Bengali. Appearance, good. Complete.

It contains the diagram called *Jagaddhātrīdurgāyantra* as also a few verses indicating how it is to be drawn. The verses are identical with similar verses occurring in the *Tantrasāra* of Kṛṣṇānanda.

6588.

5113. मृत्युञ्जययन्त्रम् । *Mṛtyuñjayayantra.*

Substance, country-made paper. 13½ × 3 inches. Folia, 2. Lines, 8. Character, Bengali. Appearance, discoloured. Complete.

This describes the *Mṛtyuñjayayantra* and the rites connected therewith.

Beginning:—

प्राणार्थं सर्व्वलोकानां जयार्थं जयकाङ्क्षिणाम् ।
यन्त्रं मृत्युञ्जयं नाम प्रवक्ष्यामि समासतः ॥
हंसमध्यगतं नाम मृत्युञ्जयपुटीकृतम् ।
रक्ष रक्ष समायुक्तं नाम्ने रेखाभयावृतम् ॥

6589.

5208. मृत्युञ्जययन्त्रटीका । *Mṛtyuñjayayantraṭīkā.*

Substance, country-made paper. 13¼ × 3 inches. Folia, 3. Lines, 8. Character, Bengali. Appearance, discoloured. Incomplete.

This is a commentary on the work described under the previous number. The commentary on the last two verses is wanting in the present MS.

Beginning:—

प्राणार्थमिति मृत्युञ्जयं नाम यन्त्रं समासतः संक्षेपात् प्रवक्ष्यामि ।
किमर्थं सर्व्वलोकानां प्राणार्थं जयकाङ्क्षिणां जयार्थं । हंसेति ।
नाम साध्यनाम हंसमध्यगतं हंस इति पद्ममध्यस्थितं लिखनीयम् ।

6590.

2263. यन्त्रसंस्कारः । *Yantrasaṃskāra.*

Substance, country-made paper. 11 × 5 inches. Folia, 2. Lines, 9. Extent in ślokas, 36. Character, Nāgara. Appearance, fair. Complete.

It contains both the *pramāṇa* or authoritative texts for, and *prayoga* or description of, the procedure of the rite called *Yantrasaṃskāra* or consecration of a symbolic diagram.

Another incomplete MS of the work is found along with the *Nityanaimittikatāntrikahoma* described above (No. 6536).

Beginning :—

अथ यन्त्रसंस्कारः । तत्र वामकेश्वरतन्त्रे

भैरव्युवाच ।

यन्त्रभेदो महादेव त्वत्प्रसादान्मया श्रुतः ।

इदानीं श्रोतुमिच्छामि प्रतिष्ठाकर्म्मनिर्णयम् ॥

श्रीमहेश्वर उवाच ।

शृणु देवि महाभागे जगत्कारिणि कौलिनि ।

तस्योद्यापनकर्म्माङ्गं सर्व्वतन्त्रविनिर्णयम् ॥

स्नात्वा संकल्पयेन्मन्त्री गुरोर्वचनमाचरेत् ।

पञ्चगव्यं ततः कृत्वा शिवमन्त्रेण मन्त्रवित् ॥

तत्र यन्त्रं क्षिपेन्मन्त्री प्रणवेन समाकुलम् ।

तदुद्धृत्य पुनर्यन्त्रं स्नापयेत् सर्वपापके ॥

6591.

6080. यन्त्रशोधनविधिः । *Yantraśodhanavidhi*.

Substance, country-made paper. 13 × 4½ inches. Folia, 2 (folded in the middle in the form of a booklet). Lines, 9. Character, Nāgara. Appearance, fair. Complete.

The subject-matter of the present work is the same as that of the previous one, but it contains only the *prayoga* of the rite, and it is more detailed.

Beginning :—

ॐ अथ यन्त्रशोधनविधिः । अथ प्रयोगः । तत्र कृतनित्यक्रियः शिखिवाचनपूर्व्वं सङ्कल्पं कुर्य्यात् । अद्येत्यादि अमुकगोत्रः श्रीअमुकदेवशर्म्मा अमुकदेवतायाः पूजार्थममुकदेवताया यन्त्रसंस्कारमहं करिष्ये । इति संकल्प्य न्यासं कुर्य्यात् ।

D. WORKS ON YOGA.

Svātmārāma.

6592.

347. हठप्रदीपिका । *Haṭhapradīpikā.*

Substance, country-made paper. 11½ × 6 inches. Folia, 1–105. Lines, 9–13. Extent in ślokas, 3,000. Character, Nāgara. Appearance, fair, worm-eaten and occasionally pasted and repaired. Complete in four chapters.

The present MS in which the text is accompanied by the commentary of Brahmānanda has been described in L. IV. 1513. Many editions of the work have been published.

6593.

8569. *Haṭhapradīpikā.*

Substance, country-made paper. 10¾ × 4½ inches. Folia, 97. Lines, 11. Extent in ślokas, 3,000. Character, Nāgara. Appearance, good. Complete in four chapters.

The present MS also contains along with the text the commentary by Brahmānanda.

6594.

8573A. *Haṭhapradīpikā.*

Substance, country-made paper. 10¾ × 4½ inches. Folia, 25. Lines, 8. Extent in ślokas, 500. Character, Nāgara. Date, Saṃvat 1896. Appearance, good. Complete.

Post-colophon Statement :—

संवत् १८९६ वैशाख शुक्लनवम्यां सोमवासरे ।

6595.

8573B. *Haṭhapradīpikā.*

Substance, country-made paper. 10×4 inches. Folia, 20. Lines, 11. Extent in ślokas, 500. Character, Nāgara. Appearance, good. Complete.

This seems to be a shorter version of the work, the first four chapters containing respectively 70, 75, 84 and 86 verses instead of 67, 78, 130 and 114 in the printed editions. What is called chapter 5 in the present MS (Fol. 17A-18A) is constituted by verses taken from chapter 3 of the printed editions. Twenty-eight verses without any colophon occurring after the conclusion of the fifth chapter deal with the *nāḍīs*, *siddhis* and characteristics of Yoga. Short explanatory notes are found with some of these verses. The fourth chapter (Fol. 16B-17A) quotes extracts from works of others (e.g. Saubhadra and Visvarūpācārya).

6596.

10521. *Haṭhapradīpikā.*

Substance, country-made paper. 6×4½ inches. Folia, 6. Lines, 11. Extent in ślokas, 40. Character, Nāgara. Date, Saṃvat 1892. Appearance, discoloured. Incomplete.

The MS contains what is called the fifth chapter of the work. The latter part of the MS (Fol. 4A–6B) describes the procedure of the rites to be performed in connection with the visualisation of one's shadow on the sky, the effect of which is described in the first part.

Beginning :—

अथ छायापुरुषदर्शनविधानम् ।

देव्युवाच ।

भगवन् देवदेवेश सर्व्वागमविशारद ।

नराणां पापिनां लोके पापनिर्मोचनं कथम् ॥

कालज्ञानं कथं वा स्यात् सूक्ष्मोपायेन तद्वद ।
श्रुतानि साधनानीह त्वयानेकानि भूरिशः ॥
तथापि तानि मनुजैरशक्यान्यल्पबुद्धिभिः ।
प्रायेण मनुजा लोके कलौ स्वल्पायुषो ध्रुवम् ॥
... ...

2A, स्वच्छायापुरुषं पश्येत् गगने शुभ्रमानसः ।
तस्यावलोकनात् सद्यः पापराशिर्विनश्यति ॥
... ...

देव्युवाच ।
स्वतः छायां कथं पश्येद् गगने भूतलस्थितां ।
कालज्ञानञ्च यन्मासं तस्मिन् दृष्टे कथं भवेत् ॥

शिव उवाच ।
नीरभ्रं गगनं देवि यदा भवति निर्मलम् ।
तदाच्छायामुखो भूत्वा निश्चलं प्रयते[न्द्रि]यः ॥
स्वच्छायाकण्ठमालोक्य सगुणस्तनमेव वै ।
सम्मुखं गगनं पश्येन्निर्निमेषस्वपेक्षयोः ॥
शुभ्रस्फटिकसङ्काशः पुरुषस्तत्र दृश्यते ।
न दृश्यते यथा तत्र पुनस्तद्वत् परीक्षयेत् ॥

3A, शिरः पाणिपदौ यत्र दृश्यते पुरुषो यदि ।
त[दा] षण्मासपर्यन्तं मृत्युस्तस्य न विद्यते ॥
शिरोहीनं यदा पश्येत् षण्मासाभ्यन्तरे मृतिः ।
पादापादौ न दृश्येत भार्य्याहानिर्न संशयः ॥
न दृश्येते यदा पाणी भ्रातृहानिर्न संशयः ।
एवं ज्ञात्वा मृतिं सम्यक् गङ्गातीरं समाश्रयेत् ॥

Colophons :—

Fol. 4A, इति भीरुकप्रदीपे उमामहेश्वरसंवादे छायापुरुषलक्षणं नाम कालज्ञानं पञ्चमपटलः ।

6B, इति श्रीहठप्रदीपिकायां छायापुत्रयोपदेशः परमोपदेशः ।

Post-colophon Statement:—

श्रीसंवत् १८६२ मिति कार्त्तिकशुक्ल १० शनौ । लिखितं रामचरणब्राह्मण अयोध्यावासी ।

Sundaradeva.

6597.

5834. **हठसंकेतचन्द्रिका ।** *Haṭhasaṅketacandrikā.*

Substance, country-made paper. 12 × 6 inches. Folia, 41 to 86. Lines, 17, 18. Extent in ślokas, 2,300. Character, Nāgara. Date, Saṃvat 1888. Appearance, discoloured. Incomplete.

The present MS contains chapters V–XIII. It is not known if the small portion occurring after chapter 13 also forms part of the present work. A MS complete in 13 chapters is described in CS. III. 165. R. L. Mitra who has noticed a MS of the work (Bik., p. 567) gives Viśvanātha as the name of the author's father while it is mentioned in the last colophon in the present MS as well as in the one described in CS as the name of his grandfather. Hall (p. 17) gives Pūrṇānanda as the name of his spiritual guide, but Viśvarūpatīrtha is the name found in the colophon of chapter X in the present MS.

It quotes from and refers to works and authors like हठप्रदीपिका (41A), कुम्भकपद्धति (44A), योगसार (44B), नकुलीशयोगपरायण (45A), योगबीज (46A), योगचिन्तामणि (46A), कामेश्वरीतन्त्र (49A), योगभास्कर (50B), योगसारसमुच्चय (57A), योगचन्द्रिका (59A), तत्त्वयोगबिन्दु (60B), योगतत्त्वप्रकाश (66A), विश्वरूपाचार्य (67A), सिद्धान्तशेखर (67B), सुरेश्वराचार्य (75A), त्रिपुरासारसमुच्चय (82A) and योगहृदय (84B).

Colophons :—

44A, इति गोविन्ददेवसुतसुन्दरदेवविरचितायां हठसंकेतचन्द्रिकायां प्राणापानविधिविवेचनं नाम उपदेशः; **50B,** इति गोविन्ददेवसुतकाश्यपगोत्रपवित्रकाशीस्थवैद्यविद्याविशारदसुन्दरदेववैद्यविरचितायां हठसंकेतचन्द्रिकायामारम्भावस्थादिप्राणायामविवेचनं नामोपदेशः। इति वायुजयविधिपरिच्छेदः पञ्चमः।

55A, इति गोविन्ददेवसुतसुन्दरदेवविरचितायां हठसंकेतचन्द्रि° सूक्ष्मशरीरविवेचनं नाम उपदेशः; **56A,** इति सुन्दरदेवविरचितायां हठसंकेतचन्द्रिकायां सुषुम्नादिस्वरूपमन्त्रसाधनादिसमाधिलयविवेचनं नाम उपदेशः; **58B,** इति योगसारसमुच्चयात् योगबीजनिरूपणं नाम हठसंकेतचन्द्रिकायामुपदेशः। इति हठसंकेतचन्द्रिकायां हठसिद्धिबीजविधिकथनं नाम परिच्छेदः षष्ठः।

60B, इति सुन्दरदेवविरचितायां हठसंकेतचन्द्रिकायां प्रत्याहारपरिच्छेदः सप्तमः।

67B, इति गोविन्दसुतकाशीस्थकाश्यपगोत्रपवित्रदाक्षिणात्यद्विजवर्य्यवैद्यविद्याविशारदसुन्दरदेवविरचितायां हठसंकेतचन्द्रिकायां हठयोगक्रियाविवेचनं नामोपदेशः। इति परिचयावस्थापरिच्छेदोऽष्टमः।

68B, इति गोविन्ददेवसुतसुन्दरदेवविरचितायां हठसंकेतचन्द्रिकायां समाधिविवेचनं नाम उपदेशः; **73A,** इति राजयोगः; सुन्दरदेवविरचितायां हठसंकेतचन्द्रिकायां अमनस्कतराजयोगविवेचनं नामोपदेशो नवमः परिच्छेदः।

75B, इति सुन्दरदेवविरचितायां हठसंकेतचन्द्रिकायां नाडीनां शक्तेः पदविवेचनं नाम उपदेशः; **77B,** इति श्रीपादपूज्यविश्वरूपतीर्थशिष्यसुन्दरदेवविरचितायां योगशरीरविवेचनम्; **78B,** ०शरीरे प्रत्याहारशुद्धिविवेचनं नाम; **79A,** इति श्रीपादपूज्यविश्वरू[प]तीर्थयतिवरशिष्यसुन्दरदेवविरचितायां हठसंकेतचन्द्रिकायां शरीरं परिच्छेदो दशमः।

82B, इति गोविन्दसुतसुन्दरदेवविरचितायां हठसंकेतचन्द्रिकायां षट्चक्रक्रमविवरणोपदेशः; **84A,** इति गोविन्ददेवसुतसुन्दरदेवविरचितायां हठसंकेतगत्रावस्थागनिरूपणं नामोपदेशः। इति षट्चक्रकथनं नाम एकादशः परिच्छेदः।

84A, इति सुन्दरदेवविरचितयोगहृदये राजयोगविवेचनं द्वादशः परिच्छेदः ।

85A, इति श्रीकाश्यपगोत्रपवित्रदाक्षिणात्यदिव्यजन्मकाशीस्थविश्वनाथदेव-पौत्रगोविन्ददेवसुतसुन्दरदेववैद्यविरचितायां हठसंकेतचन्द्रिकायां अमनस्कत्वविवेचनं नामोपदेशः समाप्तः । चत्वारिंशं परिच्छेदः त्रयोदशः । सम्पूर्णेयं हठविधि-चन्द्रिका ।

Post-colophon Statement:—

शुभमस्तु । संवत् १८८८ चैत्रशुक्लाष्टमी ८ लिखितं मनवीधराम ।
शुभस्थाने गढ़ा ।

There are about two more folia after the post-colophon statement which contain topics like षोडशाधार, लक्ष्यत्रय and व्योमपञ्चक ।

Rāmakaṇṭha.

6598.

566. नादकारिका । *Nādakārikā.*

Substance, country-made paper. 12×4½ inches. Folia, 7. Lines, 8. Extent in ślokas, 120. Character, Nāgara. Appearance, old. Complete.

The text is accompanied by the commentary of Aghoraśivācārya. The name of the commentator is given as Ghoraśivācārya in the concluding verse of the commentary:—

श्रीमद्घोरशिवाचार्यैर्मन्दया परसंख्यया ।
व्याख्याता नादविधिश्च प्रार्थितेन गुरूत्तमैः ।

The colophon, however, gives the name as Aghora-śivācārya.

The present manuscript has been described in L. IV. 1434. An edition of the work was published by the Śivāgamasiddhāntaparipālanasaṅgha (Srirangam, 1925).

Hariśaṅkara.

6599.

10087. योगसारः । *Yogasāra.*

Substance, country-made paper. 11 × 4½ inches. Folia, 1–3. Lines, 7. Extent in ślokas, 40. Character, Nāgara. Appearance, good. Incomplete.

The present MS contains the first chapter of the work and a small portion of the second. The first chapter speaks of the importance of the Guru while the second begins with a description of Kumbhaka.

An unnumbered leaf found with this MS belongs to some work on Vedic metres.

Beginning :—

अथ श्रीहरिशङ्करकृतयोगसारः प्रारभ्यते ।

वन्दे तं परमात्मानं सच्चिदानन्दमव्ययम् ।
एकं ज्योतिःस्वरूपेण सर्व्वव्यापिनमीश्वरम् ॥ १ ॥
अथाहं गुरुवाक्यतः सर्व्वप्राणिहितप्रदम् ।
योगसारं विनिर्म्मातुं याचे साहाय्यमीश्वरात् ॥ २ ॥
नाम यद्यपि शास्त्राणां ज्ञानमप्यत्र न क्वचित् ।
न चापि व्यातिरक्तानां बान्धवाः सन्ति नाप्यत्र ॥ ३ ॥
तथापि स्वामिनः सृष्टौ नानाविधशरीरिणाम् ।
बोधनार्थमिदं नाम कथितं पूर्व्वजन्मभिः ॥ ४ ॥

Colophon :—

3B, इति श्रीमहामहज्योतिर्विद्सुतपण्डितहरिशङ्करशर्म्मोक्ते योगसारे नाम योगशास्त्रे प्रथमः सोपानः ।

6600.

10088. योगार्णवः । *Yogārṇava.*

Substance, country-made paper. 11×4½ inches. Folia, 4. Lines, 6. Extent in ślokas, 70. Character, Nāgara. Appearance, good. Incomplete.

The names of the author and of the work are given in verses 16 and 19.

The MS contains only 30 verses with a portion of verse 31. From a marginal note in Fol. 2A it appears that the verses were addressed to a king of Kāśī (Benares). The verses seem to form part of the introductory portions of the work. A few verses of the work described under the previous number are also found here (compare verses 22–4 of this MS with verses I. 17-18 of the previous MS).

Beginning:—

श्रीपतिः शिवशङ्करः शिवमूर्त्तिः
साधुभक्तिसहितः सहितानाम् ।
सर्व्वदा भवतु मङ्गलकारी
जानधाम रघुनन्दनरामः ॥ १ ॥
स्मरतः खलु यस्य वनेचरः
स्तुतिपथेन मुनीन्द्रपदं ययौ ।
तदनु दाशरथेर्गुणवर्णनम्
शुचिमनाः शुचि सर्व्वमिहाकरोत् ॥ २ ॥
... ...
... ...
इति तदिच्छति कर्त्तुमिलापतेः
प्रियतमो भवतां हरिशङ्करः ।
भवति येन पुनर्जगतीतले
हरिकथामृतपानम् जगत्पतेः ॥ १९ ॥
... ...

समीक्ष्य विविधं शास्त्रं नानागमविभूषितम् ।
योगार्णवं श्यागमार्गं रचयामि महीपते ॥ १९ ॥

Śrīkaṇṭha.

6601.

5850. योगरत्नावली । *Yogaratnāvalī.*

Substance, country-made paper. 12 × 5 inches. Folia, 3–54, 56. Lines, 9. Extent in ślokas, 1,225. Character, Nāgara. Appearance, old and discoloured. Incomplete.

Another MS of the work, consisting of ten or more sections, is described in IO. V. 2761, where it is represented as 'a treatise on quack medicines'. The present MS contains what are called the first two chapters and a portion of what may be the third. These chapters deal with various magical rites, though there are sections on initiation (Fol. 37B), daily worship of Tripurā (Fol. 42B) and description of Yantras (Fol. 45A).

Colophons :—

20A, इति परमशैवाचार्यश्रीकण्ठशिवपण्डितविरचितायां योगरत्नावल्यां समस्तविषनिग्रहो नाम प्रथमः परिच्छेदः । 29B, •भूतग्रहशाकिनीज्वरविनिग्रहो नाम द्वितीयः परिच्छेदः ।

42B, इति त्रिपुरानित्यार्चनविधिः । 43A, इत्यभिषेकविधिः ।

6602.

7293. *Yogaratnāvalī.*

Substance, country-made paper. 9½ × 3½ inches. Folia, 26 (by counting) among which the following leaf-marks are found : 8–12, 14-15, 26, 30, 31, 33, 34, 36, 40, 68, 70, 71, 72. Lines, 12. Extent in ślokas, 625. Character, Nāgara. Appearance, old and discoloured. Incomplete.

There are no colophons in the present MS. The section on initiation begins on Fol. 34B and that on Yantras on 41B.

Beginning :—

मूर्त्तिः कापि महेश्वरस्य महती यत्कुक्षिमूलादय-
त्युग्रोतुङ्गफणा[व]लीव शतधा ब्रह्माण्डकोटिः स्थितः ।
यन्मानं न पितामहो न च हरिर्ब्रह्माण्डमध्यस्थितो
नानात्वन्य+रेषु किं च गणना तां सन्ततं बोधतात् ॥ १ ॥
क्षीराम्भोध्यतिमथनोत्थितविषज्वालाकुलं मन्दरं
दृष्ट्वा मुक्तरवाः सुरासुरगणाः पेतुर्मही मूर्च्छिताः ।
येनाक्राय विमोचिताः प्रशमितं कण्ठे धृतं तद्विषं
स बालोज्ज्वलहारभास्वरवपुः श्रीनीलकण्ठोवतात् ॥ २ ॥
नित्यानन्दविधायिनमनन्तरजरामरं जगत्पूज्यम् ।
मच्छिमन्त्रौषधतत्त्वं येन कृतं तं हरं नत्वा ॥ ३ ॥
योगरत्नावली नाम कृपया श्रीकण्ठशम्भुना ।
क्रियते सारमादाय पक्षिराजादितन्त्रतः ॥ ४ ॥
शिवो वसवच भूतेशः पक्षिराजोऽथ तुम्बुरः ।
सर्व्वतन्त्रविधातारः पञ्चापि परमेष्ठिनः ॥ ५ ॥
अक्ष्यो गरुडपश्च हंसो विग्रह इत्यमी ।
कृतादिषु क्रमात्तन्त्रव्याख्यातारश्च देशिकाः ॥ ६ ॥
यन्नामश्रवणात्प्रयातजगता नागा अनन्तादयो
भूमिष्ठास्त्रिदिवस्थिता अपि भवन्त्युग्रैश्च बाणैर्विषाः ।
शाकिन्यो ग्रहभूतराक्षसगणाः नश्यन्ति रौद्रज्वरा-
स्तं वन्दे विधुशेखरं गणगुरुं श्रीपक्षिराजं परम् ॥ ७ ॥
पक्षिराजं शिखायोगं बिन्दुसारं शिखामृतम् ।
तोतलं+कूटं च कालाङ्गं तोतलोत्तरम् ।
कटाहं हागतुण्डं च सुग्रीवं कर्कोटामुखम् ।
एतानि विषतन्त्राणि

Kṛṣṇadeva.

6603.

3902. योगकल्पलतिका । *Yogakalpalatikā.*

Substance, country-made paper. 17¾ × 3½ inches. Folia, 32, marked 158–189. Lines, 8. Extent in ślokas, 1,000. Character, Bengali. Appearance, old. Complete (?).

Though numbered consecutively the numbers 186–189 appear to be in a hopeless disorder.

Beginning :—

नत्वा श्रीगुरुदेवदेवगिरिजावाणीश्वरीश्रान् मुने-
र्नानातन्त्रमतं गुरोर्गुरुमतं भट्टादिकानां मतम् ।
ज्ञात्वा चात्मतरं तनोति रुचिरां सज्जीवसन्तोषिणीम्
संक्षेपेण च योगकल्पलतिकां श्रीकृष्णदेवो द्विजः ॥
अथ योगं प्रवक्ष्यामि गुरूपदेशतोऽधुना ।
संसारतारकं मोक्षफलदं सर्व्वदं नृणाम् ॥
योगशब्दार्थो यथा ।
शारदायां ।
ऐक्यं जीवात्मनोराहुर्योगं योगविशारदाः ।
जीवात्मपरमात्मनोरैक्यमिति केचित् ।

End :—

हंसो गणेशो विधिरेव हंसो
हंसो हरिः शम्भुमयश्च हंसः ।
हंसो हि जीवः परमश्च हंसो
हंसो गुरुर्भाति समाधिगम्यः ॥

Colophon :—

इति योगकल्पलतिका समाप्ता ।

Authorities quoted and referred to:—

158A, सारदा, ज्ञानार्णव; 158B, लक्ष्मणभट्ट, पञ्चतत्त्व, शारदा, तन्त्रकौमुदी; 159A, गौतमीय; गान्धर्व; 159B, गोरक्षषट्क; 160B, गीतासार; 162B, षट्चक्रविवरण; 164A, श्रीक्रम; 165B, राघवभट्ट; 166A, शङ्कराचार्य; तन्त्रराज; 166B, श्रीक्रमसंहिता; 167A, गोरक्ष-संहिता; 168B, योगरत्नावली; 169A, नागभट्ट; 170A, दक्षिणामूर्त्ति; 170B, ज्ञानभाष्य; 171B, ब्रह्मानन्द; 173A, योगवाशिष्ठ; 173B, महामुक्तितन्त्र; 174B, पञ्चतत्त्व; 175B, ज्ञानभाष्य; 179B, सारसमुच्चय; 184A, प्रपञ्चसार; 185A, श्रीतत्त्वचिन्तामणि; 185B, ऊर्द्ध्वाम्नाय।

Hariseva ka.

6604.

96. सारसमुच्चयः । *Sārasamuccaya.*

Substance, country-made paper. 9¼ × 4¼ inches. Folia, 1–67. Lines, 8-9. Extent in ślokas, 1,000. Character, Nāgara. Appearance, old. Complete.

The present MS has been described in L. II. 864. The work which was composed in 1770 V.S. is in one of the introductory verses stated to be an abridgment of the *Yuktabhavadeva* (VSP., p. 251) of Bhavadeva, son of Kṛṣṇadeva and author of a good many works on Yoga and other topics (*Cat. Cat.* I. 398, IO. IV. 2270, L. V. 1884), who wrote in the 16th century. The work is called *Yogasārasaṃgraha* in the colophon while *Sārasamuccaya* seems to be the name referred to in one of the introductory verses. The correct name may be *Yogasārasamuccaya* (*Cat. Cat.* II. 112).

Rāmacandra.

6605.

5538A. तत्त्वयोगबिन्दुः । *Tattvayogabindu.*

Substance, machine-made paper. 8 × 6 inches. Pages, 25 (arranged in book-form). Lines, 23. Extent in ślokas, 400. Character, Bengali. Appearance, good. Complete.

Beginning:—

अथ राजयोगप्रकारो लिख्यते । राजयोगस्य इदं चर्ण येन राजयोगेन अनेकराज्यभोगसमय एव अनेकपार्थिवविनोदप्रेक्षकसमय एव बहुतरकालं शरीरस्थितिर्भवति स एव राजयोगः । तस्य एते भेदाः । क्रियायोगः ज्ञानयोगः चर्यायोगः हठयोगः कर्मयोगः लययोगः ध्यानयोगः मन्त्रयोगः लक्ष्ययोगः वासनायोगः शिवयोगः ब्रह्मयोगः अद्वैतयोगः राजयोगः सिद्धयोगः । एते पञ्चदश योगाः ।

End:—

यस्य मनः सहजानन्दे मग्नं भवति तेन पुरुषेण दृष्टिः स्थिरा कर्त्तव्या आसनं दृढं कर्त्तव्यं पवनः स्थिरः कर्त्तव्यः एतादृशः कश्चिन्नियमः सिद्धस्य नोक्तः । मनःपवनाभ्यां यदा सहजानन्दः स्वस्वरूपेण प्रकाश्यते स सहजो योगः कथ्यते । राजयोगमध्ये इति चक्रवर्त्तिनामकथनम् ।

Colophon:—

इति परमहंसश्रीरामचन्द्रविरचितायां तत्त्वयोगबिन्दुः समाप्तः ।

6606.

11019. *Tattvayogabindu.*

Substance, country-made paper. 10 × 4½ inches. Folia, 28. Lines, 8, 9. Extent in ślokas, 400. Character, Nāgara. Date, Saṃvat 1818. Appearance, old and discoloured. Complete.

Post-colophon Statement:—

शुभमस्तु । संवत् १८१८ समय वैशाख वदि तृतीया बुधवासरे ।
लिखितं श्रीरोछितकल्याणाय तत्पुस्तकेन पञ्चमकि । शुभं भूयात् ।

Śubhacandra.

6607.

9768. ज्ञानार्णवः । *Jñānārṇava.*

Substance, country-made paper. 12 × 5 inches. Folia, 17–94, of which. Fol. Nos. 24–40, 45, 46, 57, 59–64, and 79–91 are missing. Lines, 11 Extent in ślokas, 2,000. Character, Nāgara. Appearance, old. Incomplete.

Colophons:—

17A, इति श्रीशुभचन्द्रविरचिते ज्ञानार्णवे योगप्रदीपे योगप्रशंसनाधिकारः प्रथमः; 19B, ०दर्शनशुद्धयधिकारः षष्ठः; 20B, ०ज्ञानोपयोगो नामाधिकारः सप्तमः; 44B, पञ्चविषयनिरोधप्रकरणम् एकोनविंशतिमम्; 47B, ०चित्तत्व-प्रकरणं विंशतिमं; 49A, ०मनोव्यापारप्रकरणं एकविंशतिमं; 50B, ०रागद्वेष-प्रकरणं द्वाविंशतिमं; 52A, ०साम्यप्रकरणं त्रयोविंशतिमं; 54A, आर्त्तध्यान-प्रकरणं चतुर्विंशतिमं; 55A, ०हिंसानन्दः प्रथमं प्रकरणं पञ्चविंशतिमं; 55B, ०मृषारौद्रं द्वितीयं प्रकरणं षड्विंशतिमं; 56A, ०चौर्यानन्दरौद्रं तृतीयं प्रकरणं सप्तविंशतिमम्; ०संरक्षणानन्दरौद्रं चतुर्थं प्रकरणमष्टाविंशतिमं; 56B, ०आर्त्तध्यानप्रकरणमेकोनत्रिंशतिमं; 58A, ०धर्मध्यानप्रकरणं त्रिंशतिमं; 66B, ०सवीर्यध्यानप्रकरणं नवत्रिंशतिमं; 70B, ०शुद्धोपयोगविचारप्रकरणं चतुस्त्रिंशतिमं; 71B, ०आज्ञाविचयप्रकरणं पञ्चत्रिंशतिमं; 72B, ०अपायविचय-प्रकरणं षट्त्रिंशतमं; 74A, ०विपाकविचयप्रकरणं सप्तत्रिंशतिमं; 92A, ०रूपातीतप्रकरणं द्विचत्वारिंशतिमं; 93B, ०धर्मध्यानफलप्रतिपादनप्रकरणं त्रय-श्चत्वारिंशतिमं ।

Kāśīnātha.

6608.

6520. योगसिद्धान्तमञ्जरी । *Yogasiddhāntamañjarī.*

Substance, country-made paper. 10 × 4½ inches. Folia, 8. Lines, 8. Extent in ślokas, 150. Character, Nāgara. Date, Saṃvat 1961. Appearance, fair but worm-eaten. Complete.

Beginning :—

वीरासनैकनिलयाय हिरण्मयाय
न्यग्रोधमूलकृतधिये निटिलेक्षणाय ।
गङ्गाधराय गजचर्मविभूषणाय
प्राचीनपुण्यसुलभाय नमः शिवाय ॥
अजितात्मपदद्वन्द्वं निधाय हृदि सुन्दरम् ।
रच्यते [काशि]नाथेन योगसिद्धान्तमञ्जरी ॥
अतः परं प्रवक्ष्यामि योगं परमदुर्लभम् ।
तत्र प्रथमं प्रधानभूतं वेदान्तमतमाह ।
द्वैतं जीवात्मपरात्मनोर्योगं योगविशारदाः ।

एतत्तत्त्वमसीत्यादिश्रुतिप्रसिद्धम् । यद् प्रयोगसारे निष्कलस्याप्रमेयस्य परमात्मनः सम्यगं योगमित्याहुः । संसारोच्छित्तिसाधनमिति ।

श्रीविद्योपासकमतमाह ।

शिवशक्त्यात्मकं चाद्यं मधुरागमवेदिनः । शिवशक्त्योरभेदज्ञानमित्यर्थः ।

End :—

ये लिङ्गं विष्णुमथवा मां च देवं महेश्वरम् ।
एकभावेन पश्यन्ति न तेषां पुनरुद्भवः ॥
इत्यलमतिविस्तरेण ।

Colophon :—

इति श्रीमद्भट्टोपनामकजयरामभट्टसुतवाराणसीगर्भसम्भव-काशीनाथापरपर्यायविश्वनाथविरचिता योगसिद्धान्तमञ्जरी समाप्ता ।

Post-colophon Statement :—

श्रीजितात्मार्पणमस्तु । श्रीसंवत् १८९१ । श्रीः श्रावण वदी ११ । मालवीयबालमुकुन्दस्येदं पुस्तकम् ।

Gorakṣanātha.

6609.

160. गोरक्षशतकम् । *Gorakṣaśataka.*

Substance, machine-made paper. 19 × 4½ inches. Folia, 4. Lines, 11. Extent in ślokas, 250. Character, Bengali. Appearance, old. Complete.

The present MS has been described in L. I. 451. The work, consisting of two *śatakas*, has been published under the name *Gorakṣapaddhati* by Gangavishnu Krishnadas (Lakshmivenkatesvar Press, Kalyan, Bombay, 1846 Ś.E.). The *śatakas* are not distinguished by sectional colophons in any of the MSS described here except the one described under No. 6613 below. The first *śataka* has been edited and translated by G. W. Briggs (*Gorakhnath and the Kānphaṭā Yogīs*, Calcutta, 1938, pp. 284ff.). It will be noticed that the work is referred to under different titles in different MSS.

6610.

3770. *Gorakṣaśataka.*

Substance, country-made paper. 10 × 4 inches. Folia, 12. Lines, 9. Extent in ślokas, 250. Character, Nāgara. Appearance, discoloured. Complete.

6611.

4017. *Gorakṣaśataka.*

Substance, country-made paper. 10 × 4 inches. Folia, 13. Lines, 8. Extent in ślokas, 250. Character, Nāgara. Appearance, good. Complete.

6612.

5541. *Gorakṣaśataka.*

Substance, machine-made paper (bound in book-form). Pages, 39 to 55. 8 × 6 inches. Lines, 19–24. Extent in ślokas, 250. Character, Bengali. Appearance, good. Complete.

On the last page of the present MS the *Yatipañcaka* of Śaṅkarācārya is quoted in a different hand.

6613.

9378. *Gorakṣaśataka.*

Substance, country-made paper. 11½ × 6 inches. Folia, 11. Lines, 11. Extent in ślokas, 250. Character, Nāgara. Appearance, fair. Complete.

The colophons in this MS refer to the work as *Gorakṣayogaśāstra* and *Muktisopānasaṃketa.*

6614.

3636E. *Gorakṣaśataka.*

Substance, country-made paper. 14 × 3½ inches. Folia, 5. Lines, 10. Character, Bengali. Appearance, dilapidated. Incomplete.

The present MS contains the first half of the work with a portion of the second half.

6615.

4343. *Gorakṣaśataka.*

Substance, country-made paper. 13¼ × 3 inches. Folia, 11. Lines, 4, 5. Extent in ślokas, 150. Character, Bengali. Appearance, old and discoloured. Complete.

The colophon in the present MS refers to the work as *Gorakṣasaṃhitā.* The contents of the present MS have occasional disagreements with those of the MSS described above.

6616.

9094. *Gorakṣaśataka.*

Substance, country-made paper. 14 × 7½ inches. Folia, 17. Lines, 14 to 16. Extent in ślokas, 900. Character, Nāgara. Date, Saṃvat 1930. Appearance, fair. Incomplete.

The present MS contains the first *śataka* of the work accompanied by an anonymous commentary.

Beginning of the commentary :—

श्रीशम्भुं श्रीहरिं ब्रह्म हेरम्बं जगदीश्वरीम् ।
प्रणम्य शतकाख्यां कुर्मो योगतरङ्गिणीम् ॥

अथ योगस्य प्रकरणारम्भे श्रीभगवान् गोरक्षः श्रीगुरुपादाभिवन्दनात्मकं मङ्गलं ग्रन्थनिर्विघ्नतासिद्धये समुचितं शिष्यशिक्षायै निबध्नाति अर्थात् विषयप्रयोजने च सूचयति श्रीगुरुमिति ।

Post-colophon Statement :—

सम्वत् १९३० भाद्रौ मासे कृष्णपक्षे ४ सोमवासरे काश्यां धर्मेश्वरनिकटे शुभम् ।

6617.

10490. *Gorakṣaśataka.*

Substance, machine-made paper (bound in book form). 6½ × 8½ inches. Folia, 29. Lines, 26. Extent in ślokas, 1,000. Character, Nāgara. Appearance, fair. Date, Saṃvat 1944. Incomplete.

The present MS contains the second half of the work which is called here in the colophon the *Muktisopāna.* The text is accompanied by Lakṣmīnārāyaṇa's commentaries in Sanskrit and Hindi. The commentaries were completed on the 11th day of the month of Māgha, 1943 V.S. The date is given at the ends of both the commentaries.

A MS containing the commentary on the first half of the work is possessed by the Bhandarkar Oriental Research Institute (Briggs, *op. cit.*, p. 256).

Beginning of the Sanskrit commentary :—

ध्यात्वा कुम्भिवराननं भगवतीं वाग्देवतां श्रीगुरुं
नत्वा तातमथ प्रभुं बुधवरान् वाराणसीवासिनः ।
मिश्रश्रीधरणोदितः शिवमुदे कुर्वे यथाशेमुषि
श्रीगोरक्षकृतद्वितीयशतके व्याख्यां तदाख्यामहम् ॥

अथ श्रीमदादिनाथशिष्यमत्स्येन्द्रनाथयोगीन्द्रशिष्यः श्रीमांश्च भवान् भगवान् गोरक्षनाथः निखिलजनोद्दिधीर्षया विवृतपूर्वशतक-कथितावशिष्टहठयोगपदार्थनिरूपणेच्छया हठयोगशास्त्रसारस्वरूप-मुत्तरशतके तावत् प्राणापानगतिनिरोधफलं दर्शयति प्राक् इति ।

Beginning of the Hindi commentary :—

गणपतिगिरिशशारदातातमातपद वन्द ।
गोरख उत्तरशतकको विवृति करौं सुखकंद ॥

End of the Hindi commentary:—

मिश्र श्रीधर विप्रको आज्ञा को हिय धार ।
गोरख उत्तर शतकको वाख्याको सुविचार ॥
गुणजलनिधिविलभूमिमिति वर्ष माघ शिति आहि ।
एकादशी गुरुवार यह पूर्णा कार्यो माहि ॥
आदिनाथ शङ्करगुरुगोरख आदिक सिद्ध ।
कृपा करें मुहि पर सदा जो सब जग गुणवृद्ध ॥

Colophon:—

इति श्रीमत्कौशल्यगोत्रोद्भवसारस्वतकुलतिलकसकलविद्या-रत्नाकरश्रीमत्पण्डितठाकरदत्तशर्मैमिश्रात्मजश्रीगारायणनामककवि-वरविरचिता योगीन्द्रश्रीगोरक्षनाथकृतमुक्तिसोपाननामकहठयोग-शास्त्रोत्तरशतकव्याख्या बालबोधिनी सम्पूर्णा ।

Post-colophon Statement:—

संवत् १९४४ । माघ शु० १२ मो० ।

6618.

184. *Gorakṣaśataka.*

Substance, country-made yellow paper. Folia, 5–7. 13×5 inches. Lines, 9. Extent in ślokas, 70. Character, Bengali. Appearance, old. Date, 1729 Ś.E. Incomplete.

The MS was described in L. I. 412. It forms part of a larger MS and begins from Fol. 5 which contains the last two lines with the colophon of another treatise as follows:

इत्युमामहेश्वरसंवादे षष्ठे प्रश्नाध्यायम् ।

The portion contained in the present MS is in the form of an interlocution between Nārada and Gotama. It deals with the elements of Yoga. Though introduced as the *Nāḍījñānadīpikā* belonging to the *Gorakṣasaṃhitā* the colophon calls it *antarayoga*.

Beginning :—

अथ गोरक्षसंहितायां नाडीज्ञानदीपिकेयम् ।

श्रीगौतम उवाच ।

देवर्षे योगयुक्तात्मन् योगानुभवदर्शक ।

सांख्ययोगविशेषज्ञ कर्मयोगनिषेवक ॥

विना योगं न सिध्येत कुण्डली च क्रमप्रभो ।

मूलचक्रे कुण्डलिनी यावन्निद्रायिता प्रभो ॥

तावत् किञ्चिन्न सिध्येत मन्त्रयन्त्रार्चनादिकम् ।

End :—

ध्याने तु पूजयेन्मन्त्री विशुद्ध[ः] शुद्धचेतस[ा] ।

मनो निवेश्य ब्रह्मे वै तन्मयो भवति ध्रुवम् ॥

यावन्मनोलये जाते ब्रह्मे स्वात्मनि चिन्मये ।

ध्यात्वा हृत्पुण्डरीकस्थं इष्टदेवतापरम् ।

ततः स्थिरमनो मन्त्री जपहोमं समभ्यसेत् ।

ततः परं न किञ्चिच्च ज्ञानमस्ति मुने हरे ॥

Colophon :—

इति श्रीनारदगौतमसंवादे स्वरयोगः ।

Post-colophon Statement :—

शुभमस्तु शकाब्दाः १७२६ ।

Akulendranātha.

6619.

10724B. पीयूषरत्नमहोदधिः । *Pīyūṣaratnamahodadhi.*

Substance, palm-leaf. 11 × 2 inches. Folia, 2–32, of which Fol. Nos. 19 and 20 are missing. Lines, 4. Extent in ślokas, 350. Character, Newari. Appearance, old. Incomplete.

The work quotes from चिच्छ्रीनाथ (2B), वाकचक्रेश्वरीमत (5A), तरङ्ग (5B), विशेषाचार्य (6A), अकुलनाथ (7A), शिव (11A).

End :—

चतुर्दशभुवनेषु या या अवस्था भवति तद्भावे तास्ता वरशाक्त्या न देहेन सह सिद्धयोगी यस्मात्तिष्ठति तस्मात् जीवन्मु[क्ति]विशेषे अकुलाख्यं विशेयमिति उत्तमोत्तमव्याख्यानं च[तु]र्थमिति ।

Last Colophon :—

इति श्रीअकुलेन्द्रनाथेन निर्म्मितसमस्तसारसंग्रहः पीयूषरत्नमहोदधिर्नाम समाप्तमिति ।

6620.

10724D. [सारसंग्रहः । *Sārasaṃgraha.*]

Substance, palm-leaf. 11 × 2 inches. Folia, 1–54, of which Fol. 3 is missing and two folia each are marked 5 and 6. Extent in ślokas, 650 Character, Newari. Appearance, old. Incomplete.

It seems to contain summaries of different works. Akulanātha is here identified with Śiva.

Beginning :—

बोधावनादिनिधनं परमार्थसार-
मूर्द्धांशमध्यविषयत्रि + + स्वरूपम् ।
सर्व्वोपमानरहितं शिवशक्तिगर्भं
तस्मै सुबोधगुरवे चिदचिन्नमस्ते ॥
सर्व्वेशः सर्व्वगो व्यापी अनादिरजमव्ययः ।
निःप्रपञ्चं निरालम्बं अकुलं तं नमाम्यहम् ॥

कालोत्तरं समालोच्य विचार्य्य च पुनः पुनः ।
साराद्सारं समाहृत्य श्रीमदकुलवल्लभा ॥
अकुलाय विबोधाय हितार्थं सर्व्वयोगिनां ॥
शिवदं वेदमित्याऽऽहुर्विद्यमानं परं पदं ।
तत् पदं वेदितं येन स विप्रो वेदपारगः ॥

Colophons of the different chapters :—

5A, इति श्रीमदकुलनाथोद्धृतकालोत्तरे हृद्बोधदेशशिवधर्म्मोत्तरसार[ः] प्रथमोऽध्यायः; 16B, इति श्रीमदकुलनाथोद्धृतनिर्व्वाणकारिका-सिद्धान्तकारिका[सा]र[ः] द्वितीयोऽध्यायः; 18B, •वेदोत्तरसार-स्मृतिसार-ज्ञानयोगसार[ः] तृतीयोऽध्यायः; 19A, •कुलपञ्चाशिकासारं चतुर्थोध्यायः; 19B, •महाज्ञानसारः पञ्चमोऽध्यायः; 24A; •श्रीमतसार[ः] षष्ठमोऽध्यायः; 24B, •श्रीमदुत्तरसद्भावसार[ः] सप्तमोऽध्यायः; 26A, •श्रीमच्छिवश्रीमतसारः अष्टमोऽध्यायः; 29A, •महामायालोचसारे दशमोऽध्यायः; 29B, •सद्भावयोग-महाज्ञानसारः षष्ठोध्यायः; 35B, इति गीतासारः समाप्तः; 51B, इति भट्टारकश्रीअकुलेन्द्रनाथावतारिते अकुलमहादर्शने योगाचार्ये ।

Gaṅgānanda.

6621.

10724C. [योगसारः । *Yogasāra.*]

Substance, palm leaf. 11 × 2 inches. Folia, 33–46. Lines, 4. Extent in ślokas, 160. Character, Newari. Appearance, old. Incomplete.

Beginning :—

यतो जातमिदं सर्व्वं त्रैलोक्यं सचराचरम् ।
जीयते प्रलये यत्र अकुलं तं नमाम्यहम् ॥
या सा देहगता हंसा परेशा षोडशान्तगा ।
तस्मात्तुततरा हंसा अकुला कुल पातु मां ॥

नमामि सर्व्वदेवानां देवीनां चरणाम्बुजम् ।
सिद्धानां योगिनीनां च नमामि परमार्थतः ॥
निरञ्जनं विबोधाय हितार्थं सर्व्वयोगिनां ।
योगतः सर्व्वशास्त्राणां विचारार्थं पुनः पुनः ॥
सारात्सारतरं ++ भावामृतमचारसं ।
श्लोकमेव प्रवक्ष्यामि यदुक्तं ग्रन्थकोटिभिः ॥
गङ्गातीरे हिमगिरिशिलाबद्धपद्मासनस्य
ब्रह्मध्यानाभ्यसनविधिना योगनिद्रां गतस्य ।
किं तैर्भाव्यं मम सुदिवसैर्यैश्च ते निर्विशङ्काः
सम्प्राप्तं ते जठरहरिणा शृंगकं दुर्विनोदम् ॥

The work seeks to explain the main principles of Yoga by way of bringing out the significance of the different expressions used in the last verse quoted above.

End :—

एवं संक्षेपतः प्रोक्तं प्रभावगुणवर्णनं ।
विस्तरेणैव न संक्षेपतः प्रोक्तं वर्षशतैरपि ॥
योगाचार्य्येण संचिन्त्य भोगक्लानन्दधीमता ।
एवमादि प्रयोक्तव्यः कश्चित्तत्त्वविन्दकः ॥
... ...
नास्ति ज्ञानात् परं तीर्थं नास्ति ज्ञानात् परं तपः ।
नास्ति ज्ञानात् परो धर्म्मस्तस्मात् ज्ञानं समाश्रयेत् ॥
ये संस्कृता ज्ञानमयी सुनावी ते यान्ति पारं भवसागरस्य ॥

Rāmabhadra.

6622.

141. चक्रदीपिका । *Cakradīpikā*.

Substance, machine-made paper. 17×5 inches. Folia, 4. Lines, 8. Extent in ślokas, 100. Character, Bengali. Date, Śaka 1727. Appearance fair. Complete.

The work describes the creation of the various parts of the human body which is shown to be the universe in miniature. It incidentally refers to the six *cakras*.

Beginning:—

सपत्नीकं गुरुं नत्वा तथैव कुलदेवताम् ।
रामभद्रसार्व्वभौमः कुरुते चक्रदीपिकाम् ॥

अथ षट्चक्रविवरणम् । तत्र प्रथमं सृष्टिक्रमः । सृष्टिस्तु चतुर्व्विधा भवति । स्वेदाण्डजोद्भिदादिभेदात् ।

End:—

इडा गङ्गा समाख्याता पिङ्गला यमुना स्मृता ।
तयोर्मध्ये वसेन्नाडी सुषुम्ना सूक्ष्मरूपिणी ॥
सा विख्याता महानाडी बाला रण्डा तपस्विनी ।
भ्रूमध्ये मिलिता एता[ः] त्रिवेणी कथ्यते बुधैः ॥

योगकौमुद्यामपि

गङ्गायमुनयोर्मध्ये बाल रण्डा तपस्विनी ।
बलात्कारेण गृह्णीयात् तद्विष्णोः परमं पदम् ॥

अस्यार्थः बाला रण्डा तपस्विनी सरस्वतीति अर्थात् सुषुम्ना-नाडीका सा बलात्कारेण आत्मनो वेगेन गङ्गायमुनयोरर्थात् इडा-पिङ्गलयोर्मध्ये तद्विष्णोः परमं पदं भ्रूमध्यस्थानं गृह्णीयात् अतएव त्रिवेणी कथ्यते ।

Works quoted:—

रुद्रयामल, सारसमुच्चय (Fol. 1), योगकौमुदी (Fol. 4B).

Post-colophon Statement:—

शकाब्दाः १७२७ । वङ्गदेशीयपुष्पवाटीयग्रामे निवासी-श्रीगिरिधरशर्म्मणः स्वाक्षरमिदम् ॥

Anonymous.

6623.

9936. षट्चक्रविवेचनम् । *Ṣaṭcakravivecana.*

Substance, country-made paper. 10½ × 4½ inches. Folium, 1. Lines, 10 in all. Extent in ślokas, 15. Character, Nāgara. Appearance, fair. Complete.

In twelve stanzas, of which the first two are found in the *Gorakṣaśataka*, it gives a short account of the *Cakras* in the human body. A pictorial illustration of these is found on the obverse of the folium.

Beginning :—

षट्चक्रं षोडशाधारं त्रिलक्ष्यं व्योमपञ्चकं ।
स्वदेहे यो न जानाति कथं योगी स उच्यते ॥ १ ॥
एकस्तम्भं नवद्वारं त्रिलक्ष्यं पञ्च देवता[ः] ।
पञ्चेन्द्रियकुटुम्बेषु यथात्मा तत्र मे गृहम् ॥ २ ॥
अथाधारं गुदे चक्रं स्वाधिष्ठानन्तु शेफसि ।
मणिपूरन्तथा नाभौ हृदि चक्रमनाहतं ॥ ३ ॥
कण्ठे विशुद्धिचक्रञ्च आज्ञाचक्रन्तु मस्तके ।
षडेतानि तु चक्राणि परिज्ञेयानि योगिभिः ॥ ४ ॥
ललाटचक्रे द्वे पत्रे ह क्ष इत्यक्षरद्वयं ।
कण्ठे षोडशपत्राणि तत्र स्युः षोडशस्वराः ॥ ५ ॥

Colophon :—

षट्चक्रविवेचनं समाप्तम् ।

E. Stotras and Kavacas of different Deities.

I. Śakti.

(1) Kālī.

6624.

2839. कर्पूरस्तोत्रम् । *Karpūrastotra.*

Substance, country-made paper. 17 × 3 inches. Folia, 2. Lines, 7. Extent in ślokas, 60. Character, Bengali. Appearance, old and worn-out. Complete.

It is a well-known *stotra* printed in various collections of *stotras*. A portion of the *kavaca* of Kālī known as the *jaganmaṅgala kavaca* is found at the end of the MS.

6625.

9480. *Karpūrastotra.*

Substance, country-made paper. 6½ × 4 inches. Folia, 6. Lines, 9. Extent in ślokas, 60. Character, Nāgara. Date, Saṃvat 1816. Appearance, fair. Complete.

6626.

5819. *Karpūrastotra.*

Substance, country-made paper. 11 × 4½ inches. Folia, 6. In Tripāṭha form. Character, Nāgara. Appearance, good. Complete.

The text is accompanied by a commentary by Veṇudhara who wrote under the patronage of Pratāpasiṃha.

Beginning of the commentary:—

नमामि चरमाम्भोजविपदपायो(पाद्यो)र्द्वयं

जनानिभिरभिष्टुतं ललितगद्यपद्यादिभिः ।

शिरोभिरभिवन्दितं सुरमहेन्द्रब्रह्मादिभि-
स्त्रिकालमभिपूजितं जलजयोनिविद्यादिभिः ॥
कर्पूरवर्त्तिकादीपः कर्पूरस्तवदीपकः (दिपका)
प्रकाश्यते यथा श्रीमद्वेणुनाथरसैरलम् ॥

End:—

समस्तभूपालशिरोग्रभूषण-
प्रतापसिंह[स्य] यशः सुकीर्त्यते ।
शिवोक्तकर्पूरस्तुतिप्रदीपिकां
मुदाकरो[द्] वेणुधरः सुरी(धी)श्वरः ॥

Colophon:—

इति वेणुधरकृता कर्पूरस्तवदीपिका समाप्ता ॥

6627.

5820. *Karpūrastotra.*

Substance, country-made paper. 10½ × 4½ inches. Folia, 27. Lines, 7. Extent in ślokas, 250. Character, Nāgara. Appearance, fair. Complete.

The text is accompanied by the commentary *Karpūra-stavadīpikā* of Kāśīnātha.

Beginning of the commentary:—

अनाथायाखिलाथाय मायिने गतमायिने ।
अरूपाय सरूपाय दक्षिणा[ा]मूर्त्तये नमः ॥
न जानामि तीर्थं न जानामि योगं
न जानामि + + लयं वा किमेतत् ।
न जानामि भक्तिं व्रतं चापि मात-
र्गतिस्त्वं गतिस्त्वं त्वमेका भवानि ॥

कालिकां सकललोकपालिकां
लोहिताब्जगलमुण्डमालिकाम् ।
भावयामि कविताप्रणालिकां
देहकान्तिजितमेघमालिकाम् ॥
नत्वा विश्वेश्वरं देवीं मातरं पितरं तथा ।
काशीनाथ[ः] प्रतनुते कर्पूरस्तवदीपिकाम् ॥

Colophon :—

इति श्रीमद्भट्टोपनामकजयरामभट्टसुत-वाराणसीगर्भसम्भव-दक्षिणाचारमतप्रवर्त्तक-काशीनाथविरचिता कर्पूरस्तवदीपिका समाप्ता ।

6628.

3385. *Karpūrastotra.*

Substance, country-made paper. 16 × 4 inches. Folia, 13. Lines, 8. Extent in ślokas, 425. Character, Bengali. Appearance, good. Complete.

The text is accompanied by the commentary of Durgārāma Siddhāntavāgīśa.

Beginning of the commentary :—

या सूते सचराचरं जगदिदं यद्भावया भावते
यत्कारुण्यकणार्पणाप्तविभवं मुख्यं परं तिष्ठति ।
यस्यामेति लयं लये पुनरिदं ब्रह्मेशयम्भुस्तभु-
वृन्दैर्वन्दितपादपद्मयुगला पायादसौ कालिका ॥
विश्वं मोहमहोर्मिजन्मजलधौ मग्नं समुद्वीक्ष्य तत्-
कारुण्यार्द्रहृदोद्धिधीर्मुखरकरोत् श्रीभैरवो यां स्तुतिम् ।
मन्त्रोद्धारवलिक्षकपकथनैः श्रीदक्षिणायाः परां
दुर्गारामधरासुरो वितनुते व्याख्यां तु तस्याः स्तुतेः ॥

End :—

नत्वा पदाम्बुजमीशमुखैर्दिवौको-
वन्द्यैर्नुतं सपदि दक्षिणकालिकायाः ।
यस्याः स्तुतेर्विरचिता विवृतिः समाप्तिम्
आप्ता वियत् + + + चन्द्रमिते च वर्षे ॥

Colophon :—

इति श्रीदुर्गारामसिद्धान्तवागीशभट्टाचार्यविरचिता श्रीश्यामा-
स्तवटीका समाप्ता ।

6629.

5789. *Karpūrastotra*.

Substance, country-made paper. 12 × 4 inches. Folia, 14. Lines, 10. Extent in ślokas, 425. Character, Nāgara. Appearance, good. Complete.

The text is accompanied by the commentary of Durgārāma.

6630.

5056. *Karpūrastotra*.

Substance, country-made yellow paper. 13 × 3½ inches. Folia, 7. Lines, 8. Extent in ślokas, 220. Character, Bengali. Date, Śaka 1732. Appearance, good. Complete.

The text is accompanied by the commentary of Kālīcaraṇa.

Beginning of the commentary :—

वन्दे तां परदेवतां त्रिनयनां श्यामां सुभीमाननां
दोर्दण्डामरवैरिदानवरतां दानप्रियां सर्वदा ।
नानालङ्कसदाश्रवासनरतां मुण्डालिमालाधरां
यस्याः पादतले लुठन्ति सततं देवाः सवज्राश्रयाः ॥

अथ श्रीमहाकालरचितश्रीकालीस्तोत्रटीका ।
जन्मतापत्त्यकामेन श्रीकालीपरबेन भोः ।
श्रीकालिकायाः कर्पूरस्तवटीका वितन्यते ॥

Colophon :—

इति कामदेवपण्डितवंशसम्भवश्रीकालीचरणविरचिता श्रीमहा-
कालप्रणीतश्रीदक्षिणकालिकास्तोत्रटीका समाप्ता ।

Post-colophon Statement :—

विश्वेश्वरपुरे टीकां श्रीमहेशः समालिखत् ।
श्रीकालिकायाः स्तोत्रीयामतिभक्तियुतो मुदा ॥
शकाब्दा १७३२ ।

6631.

175. *Commentary on the Karpūrastotra.*

Substance, machine-made paper. 15½ × 3½ inches. Folia, 9. Lines, 5. Extent in ślokas, 130. Character, Bengali. Date, 1726 Ś.E. Appearance, old. Complete.

The present MS has been described in L. I. 473 where the commentary is attributed to Anantarāma though there is no mention of his name anywhere in the MS. It has also no agreement with a manuscript of Anantarāma's commentary (belonging to the old collection of the Society) where his name is explicitly mentioned both in the introductory verse and in the colophon.

Post-colophon Statement :—

शाके षड्युगनागसोमगणिते मासे तथा चाश्विने
वारे देवगुरोः सदा शुभमयस्तोत्रं समुल्लासकम् ।
सम्पूर्णं सकलार्थदं सुखमयं सर्व्वार्थसिद्धिप्रदं
विद्यावेदविशारदं गुणयुतं गुह्यं गुरूणां मतम् ॥
शुभमस्तु शकाब्दाः १७२६ ।

6632.

5621G. *Commentary on the Karpūrastotra.*

Substance, palm leaf. 14 × 1 inches. Folia, 114 to 119. Lines, 5. Extent in ślokas, 100. Character, Uḍiya. Appearance, good. Complete.

The colophon attributes the commentary to the great Śaṅkarācārya.

Beginning :—

भैरव उवाच कर्पूरमिति ।
हे मातस्ते स्तवकर्पूरबीजं ये जनाः ।

Colophon :—

इति श्रीमत्परमहंसपरिव्राजकाचार्यश्रीशङ्कराचार्यविरचिता कर्पूरस्तोत्रटीका समाप्ता ।

6633.

5900. *Commentary on the Karpūrastotra.*

Substance, country-made paper. 10½ × 4½ inches. Folia, 16. Lines, 7–9. Extent in ślokas, 240. Character, Nāgara. Appearance, good. Complete.

Kṛṣṇa Paṇḍita, the commentator, is stated to have written at the instance of one Jayarāma, the astrologer.

Beginning :—

कर्पूरस्तवराजस्य महाकालकृतस्य च ।
स्फुटार्थं प्रकरोत्येनां व्याख्यां श्रीकृष्णपण्डितः ॥

End :—

ज्योतिर्विज्जयरामेण नियुक्तः कृष्णपण्डितः ।
कालीस्तवप्रकाशं च चक्रे संयमिनां मुदे ॥

6634.

8273. कामकलाकालीस्तोत्रम् । *Kāmakalākālīstotra.*

Substance, country-made paper. 8×4 inches. Folia, 6. Lines, 7. Extent in ślokas, 80. Character, Nāgara. Date, Śaka 1711. Appearance, discoloured. Complete.

Though called a *stotra* it is of the nature of a *mālāmantra.*

Beginning:—

श्रीमहाकाल उवाच ।

अथ वक्ष्ये महेशानि महापातकनाशनम् ।
गद्यं सहस्रनामस्तु संजीवनतया स्थितम् ॥
पठन् यत् सफलं कुर्यात् प्राक्तनं सकलं प्रिये ।
अपठन् विफलं तद्वत् तदस्तु कथयामि ते ॥

ॐ स्फ्रें जय जय कामकलाकालि कपालिनि सिद्धिकरालि सिद्धिविकरालि महाबलिनि ......

End:—

इतीदं गद्यमुदितं मन्त्ररूपं वरानने ।
सहस्रनामस्तोत्रस्य चादावन्ते च योजयेत् ॥
अशक्नुवानो द्वौ वारौ पठेच्छैवमिमं स्तवम् ।
सहस्रनामस्तोत्रस्य तदैव प्राप्यते फलम् ॥
अपठन् गद्यमेतत्तु तत्फलं नो समाप्नुयात् ।
यत्फलं स्तोत्रराजस्य पाठेनाप्नोति साधकः ॥
तत्फलं गद्यपाठेन लभते नात्र संशयः ॥

Colophon:—

इत्यादिनाथविरचितायां महाकालसंहितायां श्रीकामकलाकाल्या गद्यस्तोत्रं समाप्तम् ।

Post-colophon Statement :—

स्वस्ति श्रीशकाब्दाः १७११ आश्विनशुक्लसप्तम्यां श्री ५ बाहादुर-साह युवराजाधिराजकस्यार्थे लिखितमिदं श्रीदुर्गानाथशर्म्मणा नेपालदेशे श्री ५ पशुपतिसन्निधाने ।

6635.

2471. श्यामास्तोत्रम् । *Śyāmāstotra.*

Substance, country-made paper. 8½ × 3 inches. Folia, 2. Lines, 6, 7, 8. Extent in ślokas, 25. Character, Nāgara. Appearance, discoloured and pasted. Complete.

The *stotra* consists of a collection of names all preceded by the adjective *mahat*. It is called *aṣṭottaraśatanāma* in one of the introductory verses as well as in the colophon of the following MS.

Beginning :—

कल्पद्रुमवने रम्ये रत्नसिंहासनोपरि ।
उमया सहितं शर्वं पप्रच्छ नन्दिकेश्वरः ॥

Beginning of the stotra proper :—

महती चेतना माया महादेवी महेश्वरी ।
महाबुद्धिर्महापद्मी महाकाली महाकला ॥

Colophon :—

इति रुद्रयामले भैरवतन्त्रे श्यामास्तोत्रं संपूर्णम् ।

6636.

10209. *Śyāmāstotra.*

Substance, machine-made paper. 7 × 4½ inches. Folia, 2. Lines, 15. Extent in ślokas, 20. Character, Nāgara. Appearance, discoloured. Complete.

The present MS does not contain the few introductory verses found in the previous MS.

The hymn is followed by a few lines giving *mantras* of the planets.

A leaf contained in the MS gives the *mantras* required for sacrificing various animals and fruits.

6637.

4641. दक्षिणकालिकास्तोत्रम् । *Dakṣiṇakālikāstotra.*

Substance, country-made yellow paper. 15½ × 5 inches. Folia, 5. Lines, 12 on a page. Extent in ślokas, 270. Character, Bengali. Appearance, old. Complete.

Beginning :—

पञ्चम्यां शनिवासरे प्रियतमे कालीं करालाननां
ध्यात्वावाह्य विधाय पूजितमपि स्तुत्वा स्तवेनामुना ।
संसारार्णवतारकेण तवश्रीवृन्दं सदा मोहयन्
श्रीहित्वा गजवाजिभिः प्रियतमे बह्वत्वमन्ते व्रजेत् ॥

श्रीदेव्युवाच ।

संसारतारकं स्तोत्रं पूर्व्वोक्तं त्वमभाषत ।
इदानीं कथयेशान यद्यहं वल्लभा तव ॥

Beginning of the stotra proper :—

दलदञ्जनपुञ्जाभा कल्पान्ताम्भोधरप्रभा ।
महातिमिरनीलाङ्गी नीलाचलवरद्युतिः ॥
इन्द्रनीलमणिस्वच्छा नीलोत्पलदलच्छविः ।
शिखरेव गलोद्दामद्युतिर्मारकताद्रिवत् ॥

Colophon :—

इति श्रीब्रह्मयामले महातन्त्रे श्रीदेवीश्वरसंवादे चन्द्रचूडप्रोक्तायां संहितायामुत्तराम्नायपरिशोधने उत्तरपटले पञ्चमकल्पे

राजराजेश्वर्या अणिमाद्यष्टसिद्धिरक्षिताः श्रीदक्षिणकालिकादेव्याः संसारतारकं नाम स्तोत्रं समाप्तम् ।

6638.

176. कालीसहस्रनामस्तोत्रम् । *Kālīsahasranāmastotra*.

Substance, country-made yellow paper. 13½ × 5 inches. Folia, 5. Lines, 6–8. Extent in ślokas, 100. Character, Bengali. Appearance, old. Incomplete.

The present MS has been described in L. I. 409. Another MS which omits some of the initial verses is described in L. IX. 2959. The hymn has been published in the *Stotraratnākara* (Madras, 1929, Part II, pp. 79–102). The present MS runs up to verse 71 of the printed edition.

6639.

201. *Kālīsahasranāmastotra*.

Substance, country-made yellow paper. 16 × 5½ inches. Folia, 22. Lines, 7. Extent in ślokas, 450. Character, Bengali. Appearance, fair. Complete.

The present MS has been described in L. I. 478.

This hymn consists of names of Kālī, all beginning with *k*. It is stated to belong to the *Mahākālasaṃhitā*.

Beginning:—

कैलासशिखरे रम्ये नानारत्नविभूषिते ।
नानावृक्षलताकीर्णे नानापक्षिरवैर्युते ॥
चतुर्मण्डपसंयुक्ते शृङ्गारमण्डपान्विते ।
समाधौ संस्थितं शान्तं क्रीडन्तं योगिनीप्रियम् ॥
तत्र मौनधरं दृष्ट्वा देवी पप्रच्छ शङ्करम् ।

श्रीदेव्युवाच ।

किं त्वया जप्यते नाथ किं त्वया स्मर्यते सदा ।
सृष्टिः कुत्र विलीनास्ति पुनः कुत्र प्रजायते ॥
ब्रह्माण्डकारणं किं तत् किमाद्यं कारणं महत् ।
मनोरथमयी सिद्धिस्तथा वाञ्छामयी शिव ॥

Colophon:—

इति श्रीमदादिनाथमहाकालविरचितायां महाकालसंहितायां कालीकालसंवादे सुन्दरीशक्तिदानाख्यं कालीस्वरूपं सहस्रनामस्तोत्रम् समाप्तम् ।

6640.

2777. *Kālīsahasranāmastotra.*

Substance, country-made reddish paper. 18 × 3½ inches. Folia, 18. Lines, 6. Extent in ślokas, 450. Character, Bengali. Appearance, fair. Complete.

6641.

4675. *Kālīsahasranāmastotra.*

Substance, country-made paper. 16 × 5½ inches. Folia, 71-82. Lines, 11. Character, Bengali. Extent in ślokas, 450. Appearance, fair. Complete.

Post-colophon Statement:—

नवीनगौरदनिन्दितनिविडकादम्बिनीववपठे । श्रीकृष्णचरणसेवकस्य स्वाक्षरमेतदिति ।

6642.

11002. *Kālikāsahasranāmastotra.*

Substance, country-made paper. 6½ × 3½ inches. Folia, 19, 21–28, 59, 61. Lines, 6, 7 on a page. Extent in ślokas, 70. Character, Nāgara. Appearance, fair. Incomplete.

[This MS was found missing at the time of printing the Catalogue.]

6643.

3451. *Kālīsahasranāmastotraṭīkā.*

Substance, country-made yellow paper. 18½ × 6 inches. Folia, 35. Lines, 10. Extent in ślokas, 1,400. Character, Bengali. Appearance, fair. Complete.

The name of the commentator is not given in the present MS. According to the colophons of the MSS described under Nos. 6644 and 6646 the name is Pūrṇānanda Paramahaṃsa.

6644.

171. *Kālīsahasranāmastotraṭīkā.*

Substance, country-made yellow paper. 16 × 5½ inches. Folia, 26. Lines, 12. Extent in ślokas, 1,140. Character, Bengali. Incomplete.

The present MS has been described in L. I. 477. It comes to an end at Fol. 29A of the MS described above. The commentary runs up to a portion of the *phalaśruti* section.

6645.

4631. *Kālīsahasranāmastotraṭīkā.*

Substance, country-made paper. 14 × 3½ inches. Folia, 24. Lines, 6. Extent in ślokas, 550. Character, Bengali. Appearance, discoloured. Incomplete.

This MS, which contains the commentary up to name No. 456, reaches as far as a portion of Fol. 15A of the MS described under No. 6643.

6646.

4677. *Kālīsahasranāmastotraṭīkā.*

Substance, country-made paper. 11 × 4½ inches. Folia, 20. Lines, 9 (with two Fol. measuring 10 × 3½ inches). Extent in ślokas, 400. Character, Bengali. Appearance, fair. Incomplete.

The present MS which comes to an end at Fol. 28A of the MS described under No. 6643 contains the commentary on names Nos. 457–1000, together with a very small portion of the *phalaśruti* section.

6647.

8785. कालीहृदयम् । *Kālīhṛdaya.*

Substance, country-made paper. 10 × 4½ inches. Folia, 3. Lines, 10. Extent in ślokas, 75. Character, Nāgara. Appearance, old. Complete.

This contains a long *mantra* of the goddess which is called *hṛdaya.*

Colophon:—

इति देवीयामले कालीहृदयं सम्पूर्णम् ।

6648.

10116. [श्वेतकालीस्तोत्राणि । *Svetakālīstotrāṇi.*]

Substance, country-made yellow paper. 11 × 4 inches. Folia, 13. Lines, 11, 12. Extent in ślokas, 500. Character, Nāgara. Date, Ś.E. 1737. Appearance, fair. Complete.

This contains (I) श्वेतकालीकवच, (II) श्वेतकालीशतनामस्तोत्र, (III) श्वेतकालीसहस्रनामस्तोत्र, (IV) श्वेतकालीस्तवराज, and (V) श्वेतकालीमातृकास्तोत्र ।

I.

Beginning:—

श्रीभैरव उवाच ।

सहस्रनामतः पूर्वं पठनीयं तु यद् भवेत् ।
तदहं संप्रवक्ष्यामि दिव्यं कवचमुत्तमम् ॥

Colophon :—

2B, इति श्रीवाडवानलीयमहातन्त्रे श्रीश्वेतकालीकवचं संपूर्णम् ।

II.

Beginning :—

श्रीश्वेतकाल्यै शतनामानि लिख्यन्ते ।

अथातः संप्रवक्ष्यामि गुह्याद् गुह्यतरं परम् ।
श्वेतायाः कालिकायास्तु नाम्नामष्टोत्तरं शतम् ॥
... ...
श्वेतकाली महाकाली कालिका कालनाशिनी ।
कालेश्वरी कालरात्रिः कालनाथप्रपूजिता ॥

Colophon :—

3B, इति श्रीसिद्धान्तसंग्रहे बृहत्सिद्धसारस्वतोक्तश्रीश्वेतकाल्यष्टोत्तर-शतनामस्तोत्रं संपूर्णम् ।

III.

Beginning :—

अथैतत्सहस्रनामानि लिख्यन्ते । तदुक्तं वाडवानलीयमहातन्त्रे अष्टादशसाहस्रसंहितायां

कैलासशिखरासीनं प्रसन्नमुखपङ्कजम् ।
गणेशस्कन्दनन्द्यादिप्रमथैः परिसेवितम् ॥
... ...
शङ्करं परिपप्रच्छ प्रणम्य गिरिनन्दिनी ।

श्रीदेव्युवाच ।

भगवन् सर्व्वधर्म्मज्ञ सर्व्वभूतहिते रत ।
... ...
श्वेतकाल्या महादेव्या यत्त्वया सूचितं पुरा ।
स्तोत्रं सहस्रनामाख्यं तदिदानीं वद प्रभो ॥

श्रीश्वर उवाच ।

... ...

श्वेताम्बरा श्वेतवर्णा श्वेतगन्धानुलेपना ।
श्वेतपुष्पार्च्चनप्रीता श्वेतमाल्यविभूषणा ॥

Colophon :—

11B, इति श्रीवाडवानलीयमहातन्त्रे चतुर्दशसाहस्रिकायां संहितायां श्रीश्वेतकालीसहस्रनामस्तोत्रं समाप्तम् ।

IV.

Beginning :—

श्रीश्वर उवाच ।

त्रिपुरस्य वधे देवि यामरा संस्तुता पुरा ।
तस्याः स्तोत्रं प्रवक्ष्यामि श्वेतकाल्याः शुचिस्मिते ।
प्रणमामि महादेवीं कालिकां भक्तवत्सलाम् ।
श्वेतवर्णां जगद्धात्रीं सर्व्वदेवप्रपूजिताम् ॥

Colophon :—

13A, इति श्रीमातृकाकल्पे उमामहेश्वरसंवादे श्रीश्वेतकालीस्तवराजः समाप्तः ।

V.

Beginning :—

कर्पूरकुन्दधवलं विलसत्त्रिनेत्रं
दन्ताग्रलग्नशुभमोदकपर्शुहस्तं ।
नागाननं सकलसिद्धिकरं गणेशं
लम्बोदरं प्रणतविघ्नहरं नमामि ॥ १ ॥
हंसासनां कनकपङ्कजकेसराभां
रत्नोत्तमोज्ज्वलितमङ्गलमण्डिताङ्गीम् ।
ब्राह्मीं समुज्ज्वलकमण्डलुमक्षसूत्रं
संबिभ्रतीं सुरनुतां प्रणमामि नित्यम् ॥

Colophon :—

13B, इति श्रीश्वेताया माडकाक्षोभं समाप्तम् ।

Post-colophon Statement :—

स्वस्ति श्रीमाके १७६० मिति आषाढ वदि ७ रोज ५ तद्दिने लिखितमिदं श्रीअनन्तनारायण भट्टाय । शुभम् ।

6649.

11348. *Śvetakālīsahasranāmastotra*.

Substance, country-made yellow paper. 10×4½ inches. Folia, 1-15. Lines, 7. Extent in ślokas, 195. Character, Nāgara. Appearance, fair. Complete.

The *stotra* agrees with the one described under the previous number.

6650.

11272. गुह्यकालीसहस्रनाम । *Guhyakālīsahasranāma*.

Substance, country-made paper. 8½×3½ inches. Folia, 30. Lines, 6. Extent in ślokas, 270. Character, Newari. Appearance, fair. Complete.

Beginning :—

अथ निर्वाणगुह्यकाल्याः सहस्रनाम लिख्यते ।

कमलासनमासीनं ब्रह्मविष्ण्वादिसेवितम् ।

चिदानन्दघनं शुद्धं करुणामृतसागरम् ।

... ...

श्रीदक्षिणकालुवाच ।

... ...

नाम्नां सहस्रं महादेव गुह्यकाल्याः पुरातनम् ।

साधकानां हितार्थाय चतुर्वर्गफलप्रदम् ।

ब्रूहि मद्भक्तया देव सर्वागमविशारद ।

Colophon:—

इति बालागुह्यकालिकातन्त्ररहस्यप्रकरणषट्साहस्रिकायां भैरव-
भैरवीसंवादे चतुर्दशाध्याये निर्वाणश्रीगुह्यकालीदिव्यसहस्रनाम-
रत्नमालामन्त्रं समाप्तम् ।

6651.

9479. कालिकाकवचम् । *Kālikākavaca.*

Substance, country-made paper. 6½ × 4½ inches. Folia, 4. Lines, 10. Extent in ślokas, 30. Character, Nāgara. Appearance, fair. Incomplete.

This is known as the *Jaganmaṅgalakavaca* which is stated to belong to the *Bhairavatantra*. It is found printed in the popular editions of collections of *stotras* and *kavacas*.

[The MS was found missing at the time of printing the Catalogue.]

6652.

9336. *Kālikākavaca.*

Substance, country-made paper. 9½ × 3½ inches. Folia, 3. Lines, 7. Extent in ślokas, 30. Character, Nāgara. Appearance, fair. Incomplete.

It runs up to a portion of the last verse and is therefore as good as complete.

6653.

10394. [कालीकवचम् । *Kālikavaca.*]

Substance country-made paper. 9 × 4 inches. Folia, 4. Lines, 9. Appearance, discoloured. Incomplete.

This MS contains two *kavacas*, one called त्रैलोक्य बन्धकालीकवच coming to an end on Fol. 2A while the other, in the form of an interlocution between Skanda and Śiva, called कालवचन (?) or कौलकवच (?) is incomplete. Fol. 4

which is without any leaf-mark contains a *mantra* (वीरवेतालपरिवारादिकीलनम्).

6654.

2771A. *Kālikākavaca.*

Substance, country-made paper. 16 × 3½ inches. Folia, 1-4. Lines, 7. Extent in ślokas, 120. Character, Bengali. Appearance, old and discoloured. Incomplete.

This *kavaca* is stated to belong to the *Uttaratantra.*

Beginning :—

अथोत्तरतन्त्रोक्तकवचम् । यथा
कैलासशिखरारूढं भैरवं चन्द्रशेखरम् ।
वक्षःस्थलसमासीना भैरवी परिपृच्छति ॥

भैरव्युवाच ।

देवेश परमेशान लोकानुग्रहकारक ।
कवचं सूचितं पूर्व्वं किमर्थं न प्रकाशितम् ॥
यदि मे महती प्रीतिस्तवास्ति कुलभैरव ।
कवचं कालिकादेव्याः कथयस्वानुकम्पया ॥

भैरव उवाच । ... ...

कवचस्य भैरवऋषिरुष्णिक् छन्दोऽद्वैतरूपिणी कालिका देवता ऊं बीजं क्रीं शक्तिः क्रौं कीलकं सर्व्वार्थसाधनपुरःसरमन्त्रसिद्धौ विनियोगः ।

6655.

170 + 199. कालीस्तोत्रम् । *Hymn of Kālī.*

Substance, country-made reddish paper. 15½ × 4 inches. Folia, 1-5. Lines, 6-7. Extent in ślokas, 90. Character, Bengali. Appearance, old. Complete.

The present MS had been split up into two parts (which have been joined again) and described in L. I. 416-7. It contains two hymns: (1) कालीस्तवराज from the कालीहृदय (Fol. 1–3A), (2) कर्पूरादिस्तव from the वीरतन्त्र (Fol. 3A–5B).

Beginning :—

स्तवराजं शृणु राम कालिकाया रणोत्करम् ।
यस्य स्मरणमात्रेण कालिका सुप्रसीदति ॥

Colophon of (1) :—

इति कालीहृदये कालभैरवपरशुरामसंवादे श्रीकालीस्तवराजः समाप्तः ।

6656.

4678C. *Hymn of Kālī.*

Substance, country-made paper. 16 × 5½ inches. Folia, 3–8 (as marked on the left hand margin), 85–90 (as marked on the right hand margin). Lines, 11. Extent in ślokas, 240. Character, Bengali. Appearance. discoloured. Incomplete.

It contains the following hymns to Kālī: I. कर्पूरादिस्तोत्र (3B-4B). II. कालिकास्तोत्रराज from the बृहत्कालीहृदय (4B-5A) another MS of which has been noticed previously. III. जगन्मङ्गलकवच from the भैरवतन्त्र (5A-6A) other MSS of which have been noticed previously. IV. त्रैलोक्यमोहनकवच from the ब्रह्मयामल (6A-7B). V. अभेद्यमहायोगिनिकवच *which is incomplete* (7B-8B).

Beginning of IV :—

देवदेव महादेव सारप्रीतिप्रदायक ।
सर्व्वविद्येश्वरीं विद्यां मयि त्वं कथय ध्रुवम् ॥

Colophon of IV :—

इति ब्रह्मयामले देवीश्वरसंवादे श्रीमद्दक्षिणकालिकाया-
त्रैलोक्यमोहनं नाम कवचं समाप्तम् ।

Beginning of V :—

श्रीशिव उवाच ।

अथान्यत् संप्रवक्ष्यामि कवचं योनिसंज्ञकम् ।

सर्व्वविद्याकरं साक्षात् महापातकनाशनम् ॥

Mathurānātha.

6657.

797. **श्यामाकल्पलतिका ।** *Śyāmākalpalatikā.*

Substance, country-made yellow paper. 15½ × 3 inches. Folia, 12. Lines, 5-6. Extent in ślokas, 250. Character, Bengali. Appearance, old. Complete.

The present MS has been described in L. IV. 1613. An edition of the work complete in 109 verses was published in Bengali characters and with a Bengali translation (Guptapalli, 1825 Ś.E.).

6658.

4689. *Śyāmākalpalatikā.*

Substance, country-made paper. 15 × 3½ inches. Folia, 12. Lines, 6. Extent in ślokas, 250. Character, Bengali. Appearance, discoloured. Complete.

Post-colophon Statement (blurred over with ink):—

सन १२३३ साल तौरपौषसंक्रान्तिदिन शुक्रवार दुइदण्ड वेला थाकिते पुस्तक समाप्त हइल ।

6659.

5166. *Śyāmākalpalatikā.*

Substance, country-made paper. 12½ × 4½ inches. Folia, 19. Lines, 5. Extent in ślokas, 250. Character, Bengali. Appearance, good. Complete.

In the present MS the date of composition of the work is given at the end as follows:—

वेदाब्धितिथिशाकेषु स्तुताब्धि चन्द्रशेखरे ।
अकारि मथुरानाथशर्मणा कालिकास्तुतिः ॥

Post-colophon Statement:—

शिवाशिवौ च संनम्य फाल्गुने चाष्टमीमिते ।
श्रीकालिकायाः स्तोत्रञ्च कान्तिचन्द्रः समालिखत् ॥

6660

5214. *Commentary on the Śyāmākalpalatikā*.

Substance, country-made yellow paper. 13 × 4½ inches. Folia, 1–12, of which Fol. 5 is missing. Lines, 10 to 16. Extent in ślokas, 400. Character, Bengali. Appearance, old and discoloured. Complete.

Beginning:—

प्रथमं जगदम्बायाः स्तुतिविषये कविःक्रममाह गुणातीत इति ।
परमपुरुषः शक्तिरहितश्चेद् गुणातीतो दीनो भवति जगत्कर्त्ता-
शक्तिरहितो भवति । कला प्रकृतिः तया युक्तश्चेत् सच्चित्सुखविभव-
पूर्णो भवति सच्चिदानन्दपूर्णो भवतीत्यर्थः ।

Colophon:—

इति श्रीमथुरानाथविरचिता देवीस्तोत्रटिप्पणी समाप्ता ।

Kāśīnātha.

6661

3540. श्यामासन्तोषणस्तोत्रम् । *Śyāmāsantoṣaṇastotra*.

Substance, country-made paper. 17½ × 3½ inches. Folia, 104. Lines, 5. Extent in ślokas, 2,080. Character, Bengali. Appearance, good. Incomplete.

The work appears to be complete in four chapters. Only the last leaf of the fourth chapter seems to be missing in the present MS. The first chapter incidentally speaks of the rules of worship of the deity while the main purpose of the work is to describe the greatness of the goddess. The last three chapters have each a refrain for the verses in it. The author of the work is possibly identical with a Professor of the same name of the Calcutta Sanskrit College who published translations of the *Bhāṣāpariccheda* and *Prabodhacandrodaya.* For an account of the life and works of Kāśīnātha cf. *Sāhitya Pariṣat Patrikā,* Vol. 45, pp. 222–231, Vol. 46, p. 80.

Beginning :—

प्रोत्फुल्लस्मरन्त्रस्थितपरमहापद्ममध्यस्थशुभ्र-
श्वाकोयद्वादशार्णौ सुविमलकमले ध्यानगम्येतिरम्ये ।
सम्पूर्णेन्दुप्रदीप्तस्फुटनखनिकरं बालमन्दारवर्णं
सर्व्वाभीष्टस्य सिद्धिं सपदि दिशतु मे श्रीगुरोः पादपद्मम् ॥ १ ॥
कालव्याली कराली कलिकलुषहरा कुण्डली कालकाली
केशी कामी कुली कुलकमलचरी काव्यकल्लोलकण्ठी ।
कल्याणी कोपहन्त्री कमलजनिलया कामदा कल्पवल्ली
काली कैवल्यदात्री कलयतु कवितां कामपूरा कृपाङ्गी ॥ २ ॥

Colophons :—

74B, इति श्रीकाशीनाथतर्कपञ्चाननविरचिते श्रीश्यामासन्तोषणनामस्तोत्रे प्रथमोल्लासः; 88A, ०द्वितीयोल्लासः; 99B, ०तृतीयोल्लासः ।

The date of the composition of the work (Fol. 104B) :—

रसशरमुनिचन्द्रै रचितेऽस्मिन् शकाब्दे
गगनगुणमितांशे सौरचैत्रे शुभाहे ।
स्तुतिरियमतिसाध्वी सन्मुखाम्भोजजाता
भवतु चिरमवन्यां सि ... ...

Rājanārāyaṇa.

6662

4646. **कालीकल्पस्तुतिः ।** *Kālīkalpastuti.*

Substance, country-made paper. 14 × 3½ inches. Folia, 60. Lines, 5-6. Extent in ślokas, 900. Character, Bengali. Appearance, old and discoloured. Incomplete.

This contains what is stated to be the fourth section of the hymn which is of the type of the *Devīcatuḥṣaṣṭhyupacārastotra* of Śaṅkara (see below).

Beginning :—

यामिन्याः शेषभागे पुलकितहृदयस्तीर्थपूतान्तरात्मा
पद्मारण्ये शरण्ये शशधरखचितविधोर्मण्डले चिन्तयेऽहम् ।
श्रीनाथं शुद्धवेशं परमरससमास्वादकावण्यमग्नं
शक्त्या युक्तं दधानं वरमभयमहो पूर्णशुभ्रांशुकान्तम् ॥
देवीं तद्वामभागे स्फुटकमलदलप्रख्यलीलायताक्षी-
मीषद्धासप्रसन्नां पृथुघनकठिनोत्तुङ्गवक्षोरुहाढ्याम् ।
आरक्तद्योतवस्त्रां सुतनुकटितटीपद्मरागप्रकाशां
रत्नालङ्कारभूषां प्रसुकरकलितां राजपद्मां भजामि ॥
तस्मादरण्योपगम्यद्विदशदलकजं प्राप्य तत्कर्णिकायां
तिग्मांशोर्मण्डलान्तर्भ्रममयसुधासागरे वीचिलोले ।
रत्नद्वीपे समन्तात् सुरतरुविपिने प्रोद्यदादित्यकल्पं
रत्नप्राकारमध्ये मणिसदनमिदं वीक्ष्य भूयो नमामि ॥
इन्द्राद्यैर्लोकपालैस्तदनु च विविधैर्भैरवैर्भीमवीर्यै-
स्तत्पश्चाद्योगिनीभिः परमकुलमयं रक्षितं सावधानैः ।
तद्देव्याधिष्ठितं श्रीमणिसदनमिदं मोक्षदं योगगम्यं
भूयो भूयः प्रमोदामृतरसिकमना भावये भक्तिनम्रः ॥
तत्र श्रीपद्मरागैर्मरकतमणिभिर्वज्रमुक्तेन्द्रनीलैः
स्थूलात् स्थूलैः समन्ताद् रचितमुरुरुचिव्याप्तदिक्चक्रवालम् ।

स्नानागारं प्रपद्ये विविधयवनिकाराशिभिर्मौक्तिकाद्यै

बद्धद्वारं समन्तात् स्तुतमणिमिलन्मौलिभिर्देवताभिः ॥

End :—

वाक्योपहारैर्जननि त्वदीयैरयत्नसाधारणकल्पितानि ।

त्वत्पादपद्मेष्वपूजनानि त्वत्प्रीतये सन्तु चिरं प्रदीप ॥

Colophon :—

इति श्रीकाशीकल्पस्तुतौ श्रीराजनारायणप्रणयितायां चैतन्य-चिन्तामणिर्नाम तुरीयः कल्पः ।

(2) TĀRĀ.

6663.

220. **तारासहस्रनामस्तोत्रम् ।** *Tārāsahasranāmastotra.*

Substance, country-made yellow paper. 16 × 5½ inches. Folia, 13. Lines, 8. Extent in ślokas, 300. Character, Bengali. Appearance, good. Complete.

The present MS has been described in L. I. 462. The *stotra*, according to the colophon, contains 1,000 names of Tārā all beginning with *t* though there are some names which begin with *st*.

Colophon :—

इति श्रीवाणीविलासतन्त्रे देवीश्वरसंवादे तकारादिसकल्पाख्यं सहस्रनामस्तोत्रं सम्पूर्णम् ।

6664.

223. *Tārāsahasranāmastotra.*

Substance, machine-made paper. 19 × 5 inches. Folia, 10. Lines, 8. Extent in ślokas. 300. Character, Bengali. Appearance, good. Complete.

6665.

2831. *Tārāsahasranāmastotra.*

Substance, country-made paper. 16 × 5½ inches. Folia, 6. Lines, 9. Extent in ślokas, 180. Character, Bengali. Appearance, good. Incomplete.

This *stotra*, which is different from the one described above, also contains names of Tārā beginning with *t*.

Beginning :—

ॐ मेरुपृष्ठे सुखासीनं प्रसन्नं चन्द्रशेखरम् ।
पप्रच्छ प्राञ्जलिर्भूत्वा पार्व्वती परमेश्वरम् ॥

श्रीपार्व्वत्युवाच ।

त्रैलोक्य श्रीनाथ जगन्नाथ जगद्गुरो ।
कृपया परया भक्त्या कथयस्व मयि प्रभो ॥
तकारकोटिविद्यायास्तारायाः परमं शुभम् ।
सहस्रनाममन्त्रमष्टोत्तरसमाकुलम् ॥

(3) Tripurā.

6666.

3102. ललितासहस्रनामस्तोत्रम् । *Lalitāsahasranāmastotra.*

Substance, country-made paper. 8 × 4½ inches. Folia, 21. Lines, 8. Extent in ślokas, 210. Character, Nāgara. Appearance, discoloured. Complete.

An edition of the hymn with the commentary of Bhāskararāya has been published by Pandurang Jawaji (Nirnayasagar Press, Bombay). According to the colophon of the edition it belongs to the *Brahmāṇḍapurāṇa*. The present MS omits the introductory verses and some of the *phalaśruti* verses. It contains verses 52–251 of the printed edition.

6667.

8111B. त्रिपुरासहस्रनामस्तोत्रम् । *Tripurāsahasra-nāmastotra.*

Substance, country-made paper. 16 × 3½ inches. Folia, 1–11. Lines, 6. Extent in ślokas, 200. Character, Bengali. Appearance, old. Complete.

MSS containing some other *stotras* of this type are described in Mad. XVII. 9146–9155.

Beginning :—

महेशं मन्दरगिरौ सुखासीनं महोदयम् ।
कल्पपादपसंकीर्णे कदम्बवनशोभिते ॥
... ...
तत्रासीनं मणिमये वैदूर्यस्तम्भमण्डिते ।
मुक्तादामलतायुक्ते सुधाच्छपरिष्कृते ॥
जातरूपपटाच्छन्नवितानवरशोभिते ।
विश्वेशं विश्वकर्त्तारमीश्वरं करुणाकरम् ॥
विशाखो विनतो भूत्वा महेशमिदमब्रवीत् ।

कार्त्तिकेय उवाच ।

जय शङ्कर सर्व्वज्ञ सच्चिदानन्ददायक ।
अज्ञानध्वान्तविध्वंसहंसरूप नमोऽस्तु ते ॥

Colophon :—

इति मानसोल्लासे महातन्त्रे कुमारीप्रस्तावे उत्तरखण्डे हर-षडाननसंवादे त्रिपुराबालासहस्रनामाख्यं स्तोत्रं समाप्तम् ।

Post-colophon Statement :—

श्रीकालीचन्द्रशर्म्मणः स्वाक्षरं पुस्तकमिदम् ।

6668.

5813. त्रिशतीस्तोत्रम्। *Triśatīstotra.*

Substance, country-made paper. 8½ × 3½ inches. Folia, 11. Lines, 8. Extent in ślokas, 140. Character, Nāgara. Appearance, fair. Complete.

This hymn contains 300 names of Lalitā. It has been published along with the commentary of Śaṅkarācārya in *The Works of Sri Sankaracharya* (Srivanivilas Press edition, Vol. 18, pp. 161–308).

6669.

10430. *Commentary on Triśatīstotra.*

Substance, country-made paper. 9½ × 4 inches. Folia, 1–111, of which Fol. 4–7, 10, 12–36, 38, 42–52, 54, 55, 57, 59–61, 63, 64, 82, 84, 86, 89, 93, 94, 96–101, 103, 109, 110 are missing. Lines, 7. Extent in ślokas, 670. Character, Nāgara. Date, Saṃvat 1871. Appearance, discoloured. Incomplete.

The present MS contains the commentary of Śaṅkarācārya.

Colophons not found in the printed edition :—

9B, इति श्रीपरमहंसपरिव्राजकाचार्य्यश्रीगोविन्दभगवत्पूज्यपादशिष्य-श्रीमच्छङ्करभगवत्पादकृतायां त्रि; 40B, ०त्रिशतीनामार्थप्रकाशिकायां श्रीशार-नामार्थप्रकाशनं पञ्चमं समाप्तम्; 69B, ०त्रिशतीनामार्थप्रकाशिकायां द्वितीयखण्ड-पञ्चमवर्णनामार्थप्रकाशनं दशमं समाप्तम्; 79A, ०द्वितीयखण्डचरमवर्णार्थप्रकाशन-मेकादशं; 87B, ०तृतीयखण्डस्य प्रथमवर्णनामार्थप्रकाशनं द्वादशं समाप्तं; 92B, ०तृतीयखण्डद्वितीयवर्णनामार्थप्रकाशनं त्रयोदशं समाप्तं।

Post-colophon Statement :—

संवत् १८७१ श० १७३६ पार्थिवनामाब्दे फाल्गुनकृष्णपञ्चमी ८ भौमे लिखितमिदम्॥

6670.

9575A. लघुस्तवः । *Laghustava.*

Substance, country-made paper. 10 × 5 inches. Folia, 1–4B. Lines, 7. Extent in ślokas, 55. Character, Nāgara. Date, Saṃvat 1918. Appearance, fair. Complete in 22 verses.

The *stava* complete in 21 verses has been printed in *Stotraratnākara* (Madras, 1929, Vol. II, pp. 146–50) where it is attributed to Kālidāsa.

Beginning (not found in the printed edition) :—

ॐ अस्य श्रीलघ्वाचार्यस्तोत्रमन्त्रस्य पुरन्दर ऋषिः त्रिष्टुप् छन्दः श्रीत्रिपुरा-भैरवी देवता ऐं बीजं क्लीं शक्तिः सौं कीलकं चतुर्विधपुरुषार्थसिद्ध्यर्थे पाठे विनियोगः ।

Last verse (not occurring in the printed edition):—

आनन्दोद्भवकाव्यपूर्णनयनं गिराद्दृशासादिकं
वेदव्याकरणावगाहनकरं सौभाग्यसिद्धात्मकम् ।
पद्माकर्षपुरप्रवेशकवितातर्कोक्तिमुक्तिप्रदं
लघ्वीभाष्यमिदं करोति सततं योगीश्वरस्य ध्रुवम् ॥

6671.

3090. सौभाग्यकवचम् । *Saubhāgyakavaca.*

Substance, country-made paper. 10 × 4 inches. Folia, 1–6. Lines, 9. Extent in ślokas, 65. Character, Nāgara. Appearance, fair. Complete.

The present MS which was described in L. X. 4215 contains besides the *Saubhāgyakavaca* assigned to the *Nityāṣoḍaśikārṇava*, the *Pārāyaṇastotra* (Fol. 6B), complete in ten verses and assigned to the *Jñānārṇava*.

Beginning (of the *Pārāyaṇastotra*):—

शिवां पद्मासनारूढां शुद्धस्फटिकसन्निभाम् ।
वन्दे वाग्देवतां देवीं महात्रिपुरसुन्दरीम् ॥ १ ॥

6672.

5963. त्रैलोक्यमोहनकवचटीका । *Commentary on the Trailokyamohanakavaca.*

Substance, country-made paper. 9½ × 4 inches. Folia, 9. Lines, 11. Extent in ślokas, 340. Character, Nāgara. Date, Śaka 1517. Appearance, old and discoloured. Complete.

A MS containing the text of the *kavaca* has been described under No. 5815 above.

Beginning :—

अथ त्रैलोक्यमोहनकवचस्य टीका । श्र॰

श्रीदेव्युवाच ।

श्रीमत्त्रिपुरसुन्दर्या या या विद्याख्ययोदिताः ।
इय॰ ॥ प्रकीर्त्तिताः ॥ ८ ॥
शिरो मे वाग्भवं पातु कएईलह्रींस्वरूपकम् ।
कामं विष्णुयुतं देवि शक्तिमादेन्द्रमेव च ॥ ६ ॥
महामायां ततः पश्चाद्वाग्भवं बीजमुद्धरेत् ॥

अस्यार्थः ।

कामं मन्मथरूपं ककारं विष्णुना एकारेण युतं तेन क इति सिद्धम् । शक्तिः एकारः माया दीर्घ ईकारः । इन्द्रः लकारः । महामाया ह्रीं ॥ १ ॥

हसकलह्रीं ललाटञ्च पातु कामेश्वरादि माम् ।
वियचन्द्रस्ततः पश्चात् कालो लकुलिवह्नि च ॥

मायाक्षरेण संयुक्तं नादबिन्दुकलान्वितम् ।
प्रथमं कामराजस्य बीजं परमदुर्लभम् ॥

अस्यार्थः ।

वियत् हकारः सखरः । चन्द्रः सखरः सकारः । ककारलकारौ सखरौ । नकुली व्यञ्जनरूपः हकारः । वह्निः व्यञ्जनरूपः रेफः । एतत् नकुलीवह्निरूपं व्यञ्जनद्वयं मायाक्षरेण दीर्घईकारेण संयुक्तं कृत्वा नादेन अर्द्धचन्द्रेण ईकारेण बिन्दुकलया बिन्दुक्षरेण च अन्वितं कर्त्तव्यं तेन हसकलह्रीं इति वर्णस्वरूपम् । प्रथमं कामराजस्य कूटं पञ्चमीविद्यायां स्थितं भवति । पञ्चमीविद्यायास्तु द्वितीय-कूटं भवति ॥ २ ॥

Colophon :—

इति त्रैलोक्यमोहनकवचस्य भाष्यं टीका च सम्पूर्णा ।

Post-colophon Statement :—

शालिवाहनशके नगपूर्णतर्कमेदिनीयुते न्वपतौ च ।
क्रोधने तपसि मास्यसितेऽर्के वासरे विधितिथौ सपरार्थम् ॥
श्रीमन्निपुरसुन्दर्याः कवचं परमोत्तमम् ।
त्रैलोक्यमोहनाख्यं हि सटीकमलिखच्छिवः ॥

6673.

8959. मकरन्दस्तोत्रम् । *Makarandastotra.*

Substance, country-made paper. 10 × 4 inches. Folia, 5. Lines, 7. Extent in ślokas, 50. Character, Nāgara. Date, Saṃvat 1910. Appearance, fair. Complete in 17 stanzas.

Another MS of the *stotra* is described in Mad. XIX. 10807 where it is attributed to Kālidāsa. The last verse of the present MS is not found in the Madras MS.

Last verse :—

पूजयित्वा विधानेन महात्रिपुरसुन्दरीम् ।
इदं स्तोत्रं पठित्वा तु देवीसायुज्यमाप्नुयात् ॥

Colophon :—

इति श्रीशिवोक्तं मकरन्दाख्यं स्तोत्रं समाप्तम् ।

Post-colophon Statement :—

लिखितमिदं जगदीशाख्येन हरनन्दगिरियत्यर्थं । संवत्
१९०१० । चैत्रकृष्णत्रयोदश्यां रवौ ।

6674.

11065. [मानसपूजनम् । *Mānasapūjanam*.]

Substance, country-made paper. 10 × 4½ inches. Folia, 5. Lines, 10. Character, Nāgara. Appearance, fair. Incomplete.

It contains 52 verses or *mantras*, one of which is presumably to be uttered on the occasion of presenting a particular object to the deity. The work agrees with the *Mānasikapūjana* attributed to Śaṅkarācārya and described in L. VI. 2236. It was published under the name *mānasapūjana* (in 71 verses) by Sourindra Mohan Thakur (Calcutta, Saṃvat 1933) as well as in the collected works of Śaṅkarācārya (Vol. 17, pp. 218–35) under the name of *Devīcatuḥṣaṣṭyupacārapūjāstotra* (in 72 verses). The present manuscript does not contain the full name of the work but the leaves are marked in the left hand corners with the letters मा. पू., apparently an abbreviation for मानसिकपूजन ।

Durvāsas.

6675.

578. ललितास्तवरत्नम् । *Lalitāstavaratna.*

Substance, country-made paper. 8½ × 3 inches. Folia, 22. Lines, 6-7. Extent in ślokas, 320. Character, Nāgara. Date, Saṃvat 1851. Appearance, old and dilapidated. Complete.

The present MS has been noticed in L. IV. 1509. Two MSS of the work are described in Mad. XIX. 10827-8, of which one does not mention the name of any author, while the other attributes it to Śaṅkarācārya.

Post-colophon Statement:—

+ + + संवत् १८५१ समये कार्त्तिक शुभ मया[मा]त्मारामेण लिखितं स्वार्थं परार्थं च । पठतु शुभं भूयात् ।

6676.

5782. देवीमहिम्नःस्तोत्रम् । *Devīmahimnaḥstotra.*

Substance, country-made paper. 9 × 4 inches. Folia, 12. Lines, 7 on a page. Extent in ślokas, 170. Character, Nāgara. Appearance, discoloured. Complete in 55 stanzas.

Beginning:—

श्रीमातस्त्रिपुरे परात्परतरे देवि त्रिलोकीमहा-
सौन्दर्यार्णवमन्थनोद्भवसुधाप्राचुर्यवर्णोज्ज्वलम् ।
उद्यद्बालरविप्रभूतनयपाद्युप्रभं ते वपुः
स्वान्ते मे स्फुरतु त्रिलोकनिलयं ज्योतिर्मयं वाङ्मयम् ॥
आदिक्षान्तसमस्तवर्णसुमणिप्रोते वितानप्रभे
ब्रह्मादिप्रतिमाभिकीलितषडाधाराब्जकक्षोन्नते ।
ब्रह्माण्डाब्जमहासने जननि ते मूर्तिं भजे चिन्मयीं
सौषुम्नायतपीतपङ्कजमहामध्यत्रिकोणस्थिताम् ॥

End :—

दुर्वाससा विदिततत्त्वमुनीश्वरेण
विद्याकलायुवतिमन्त्रमयमूर्त्तिरेतत् ।
स्तोत्रं विधाय रुचिरं त्रिपुराम्बिकायाः
वेदागमोक्तपटलैर्विदितैकमूर्त्तेः ॥ ५५ ॥
[सदसदनुग्रहनिग्रहगृहीतमुनिविग्रहो भगवान् ।
सर्वासामुपनिषदां दुर्वासा जयति देशिकः प्रथमः ॥ ५६ ॥]

The last verse is found in the two MSS described below.

Colophon :—

इति श्रीदुर्वा[स]सा कृतं देवीमहिम्नः स्तोत्रं सम्पूर्णम् ।

6677.

5976. *Devīmahimnaḥstotra*.

Substance, country-made paper. 9½ × 8 inches. Folia, 20. In Tripāṭha form. Character, Nāgara. Date Saṃvat 1831. Appearance, old and discoloured. Complete in 56 verses.

The colophons of this and the following MS call the hymn *Sundarīmahimnaḥstotra*. The text is here accompanied by the commentary of Nityānanda another MS of which is described in Ulwar 2381, Extr. 640.

Beginning of the commentary :—

श्रीविद्यानन्दनाथाङ्घ्रियुग्मं
स्मृत्वा स्वान्तध्वान्तभानुप्रभावम् ।
सर्वोत्कृष्टं श्रीघभट्टारकोक्तं
स्तोत्रं श्रीमत्सुन्दरीश्रीमहिम्नः ॥

पूर्व्वं कैश्चिद्व्याहृतं नेति भीतो
गूढार्थत्वात् कस्यबुद्धिश्चयापि ।
शिष्टैरिष्टैरीहितोऽहं गुरुकृपया
नित्यानन्दः सारतो व्याकरोमि ॥

... ...

... ...

इह खलु सकलागमाचार्य्यचक्रवर्त्ती साक्षात् शिव एव अनसूया-गर्भसम्भूतः क्रोधभट्टारकाख्यदुर्व्वासा महामुनिः श्रीमहात्रिपुर-सुन्दर्य्याः सानुभावं महिम्नः स्तोत्रं चिकीर्षुरादौ कूटत्रयदेवता-भावनाकपं मङ्गलमाचरति श्रीमातरिति ।

End of the commentary :—

इति त्रैपुरं श्रीमहिम्नं गुरुकृपया
मया व्याहृतं प्रीतये सिद्धये च ।
सतां साधकानां सुविद्यैः सुधीरै-
श्चिरं लोकनीयं हृदा निश्चलेन ॥

Post-colophon Statement :—

संवत् १८११ आषाढवदी अमावस्या[यां] शुक्रवासराञ्चितायां मया गोवर्द्धनेन कौशेन चिचितमिदं सुन्दरीमहिम्नं शुभदम् ।

6678.

6076. *Devīmahimnaḥstotra.*

Substance, country-made paper. 8½ × 6 inches. Folia, 18 by counting. Lines, 15. Extent in ślokas, 450. Character, Nāgara. Appearance, old. Incomplete.

The text is accompanied in the present MS also by the commentary of Nityānanda.

The MS breaks off abruptly in the middle of the commentary of the first stanza (Fol. 1A) of which the *pratīka* only is given; and Fol. 1B is left entirely blank. Fol. 2A opens in the middle of the commentary on stanza 20.

Śaṅkarācārya.

6679.

3108. आनन्दलहरी । *Ānandalaharī.*

Substance, country-made paper. 9½ × 4½ inches. Folia, 32. Lines, 5. Character, Nāgara. Appearance, old. Complete in 107 stanzas.

MSS in Nāgarī characters, except the one containing the commentary of Kaivalyāśrama, refer to the hymn as *Saundaryalaharī* while MSS in Bengali characters as also MSS of commentaries by Bengali authors consistently refer to it as *Ānandalaharī*. The Vanivilasa Press edition of *The Works of Sankaracharya* (Vol. 17, pp. 125–50) refer to it as *Saundaryalaharī* while under the name *Ānandalaharī* it contains (Vol. 17, pp. 159–64) an entirely different hymn, a MS of which (No. 9490) is described below. The Theosophical Publishing House of Adyar has recently published an attractive edition of the work, together with English translation, explanation in English, diagrams and an appendix on Prayoga (Adyar, 1937).

6680.

4289A. *Ānandalaharī.*

Substance, palm-leaf. 14 × 1 inches. Folia, 1–13B. Lines, 3–5. Character, Uḍiyā. Appearance, good. Complete in 103 stanzas.

6681.

5050. *Ānandalaharī.*

Substance, country-made paper. 13¾ × 2¾ inches. Folia, 20. Lines, 4, 5. Character, Bengali. Appearance, old. Complete in 106 stanzas.

Post-colophon Statement :—

श्रीदेवीचरणाभिध्यवन्द्योपाध्यायपुस्तकम् ।
गोविन्दरामदासेन भिषजा लिखितं द्रुतम् ।

6682.

9383. *Ānandalaharī.*

Substance, country-made paper. 11 × 7 inches. Folia, 10. Lines, 23. Character, Nāgara. Appearance, fair. Complete in 103 stanzas.

Colophon :—

इति श्रीमच्छङ्कराचार्यविरचितं सौन्दर्यलहरीस्तवं समाप्तम् ।
कृतिर्भाविकविषयमद्भुतानामखिलकविमद्भुतगर्वखण्डनपराणां महा-
तान्त्रिकश्रीमच्छङ्कराचार्याणाम् । शु[भ]मस्तु ।

Post-colophon Statement :—

लिखितं मया पण्डितमुकुन्दरामेण अयन्तीदेव्या[ः] पठनार्थम् ।
संवत् १९००८ ज्येष्ठशुक्लपञ्चम्यां गुरुवासरे शुभं भूयात् ।

6683.

9868. *Ānandalaharī.*

Substance, country-made paper. 10¾ × 3¾ inches. Folia, 1–19. Lines, 6. Character, Nāgara. Appearance, fair. Complete in 100 stanzas.

6684.

9823. *Ānandalaharī.*

Substance, country-made paper. 7 × 4½ inches. Folia, 12. Lines, 11. Character, Nāgara. Date, Saṃvat 1877. Appearance, old. Complete in 102 stanzas.

Post-colophon Statement :—

संवत् १८७७ । लिखितं गुरदयालेन देव्याः स्तवमनुत्तमम् ।

6685.

9824. *Ānandalaharī.*

Substance, country-made paper. 7 × 4 inches. Folia, 34. Lines, 6. Character, Nāgara. Appearance, fair. Complete in 103 stanzas.

6686.

11062. *Ānandalaharī.*

Substance, country-made paper. 10 × 4 inches. Folia, 19. Lines, 7. Character, Nāgara. Appearance, fair. Complete in 104 stanzas.

6687.

9684. *Ānandalaharī.*

Substance, country-made paper. 9 × 4½ inches. Folia, 3. Lines, 9. Character, Nāgara. Appearance, fair. Incomplete.

It runs up to a portion of verse 15.

6688.

919. *Ānandalaharī.*

Substance, country-made paper. 12 × 4½ inches. Folia, 60. Lines, 11. Extent in ślokas, 2,000. Character, Nāgara. Date, Saṃvat 1810. Appearance, old. Complete with commentary on 101 stanzas.

The text is accompanied by the commentary of Kaivalyāśrama. The present MS is noticed in L. V. 1820 where the commentary is stated to be anonymous. Other MSS of the commentary are noticed in Bik. No. 519, L. IV. 1716, VSP. p. 54, IO. IV. 2621 and Oxf. 168.

Post-colophon Statement:—

श्लोकसंख्या १६०० । श्रीन्रपतिविक्रमादित्यराज्ये १८१० शुभवर्षे पौषमासे शुक्लपक्षे तिथैकादश्यां शनिवारयुता[यां] लिखितमिदं पुस्तकं गा + करामेण वसुदेवजातीय नवपुरमध्ये पठनार्थे आत्मारामजातीय मुकुले । सिद्धिरस्तु लेखकपाठकयोः ॥ शुभमस्तु ।

6689.

3694. *Ānandalaharī.*

Substance, country-made paper. 14 × 3 inches. Folia, 36. Lines, 5, 6, 7. Extent in ślokas, 750. Character, Bengali. Date, Śaka 1674. Appearance, old and worn out. Complete with commentary on 101 stanzas.

The present MS contains the text of the hymn accompanied by the commentary of Govinda Tarkavāgīśa. Two verses (मञ्जीरश्रोभिचरणं and इत्थं शङ्करमूर्त्तिना, etc.) which are found in some MSS of the *stotra* occur here after the colophon of the commentator and there is no commentary on these verses. Other MSS of the commentary are noticed in L. X. 3373 and VSP. p. 53.

Post-colophon Statement:—

श्रीसापत्यरामदेव सार्वभौमो लिखनं पुस्तकच । शकाब्दाः १६७४ ।

6690.

5204. *Ānandalaharīṭīkā.*

Substance, country-made paper. 15¾ × 2¼ inches. Folia, 19. Lines, 7. Extent in ślokas, 750. Character, Bengali. Appearance, discoloured. Complete.

The present MS contains only the commentary of Govinda Tarkavāgīśa. The last verse which is commented upon is numbered 102. This is followed as in the previous MS with the two verses without any commentary.

6691.

3434. *Ānandalaharīṭīkā.*

Substance, country-made paper. 14 × 3 inches. Folia, 38. Lines, 7. Extent in ślokas, 1,100. Character, Bengali. Appearance, discoloured and worn out. Complete with commentary on 103 stanzas.

The present MS contains the commentary of Gaṅgāhari, other MSS of which are described in L. II. 750 and HPR. I. 28.

Post-colophon Statement ;—

शकाब्दाः । भाद्रस्य सप्तमदिने चन्द्रस्य दिवसे समाप्तोऽयं ग्रन्थः ।

6692.

3905A. *Ānandalaharīṭīkā.*

Substance, palm-leaf (with a few folia on paper). 16 × 1 inches. Folia, 56 (by counting). Lines, 4. Extent in ślokas, 900. Character, Bengali. Appearance, old and dilapidated. Complete with commentary on 101 stanzas.

The MS contains the commentary of Śrīkṛṣṇa. In the MS described in L. VII. 2415 the name of the commentary is given as Mañjubhāṣiṇī and that of the author as Kṛṣṇācārya. VSP (p. 53) also notices a MS of the work where no name of the commentary is given. The epithet Tarkālaṅkāra used with the name of the commentator in the present MS may be due to a confusion with the well-known Bengali Smṛti author of that name.

Beginning:—......

पुरा किल वाराणस्यां ब्रह्ममीमांसाभाष्यकारो द्वैतवादविमुखो जगद्विजयी परिव्राजकाचार्यश्रीशङ्करः शङ्करप्रतिमोऽपि श्रीशक्ति-भक्तिविधुरतया चिरमनुविरचजन्यक्लेशपरम्परामनुभूतवान्। अथ शक्तिभक्तिवैधुर्य्यविजृम्भितेयं जगद्दुःखधारेति ध्यानपरीपाकतो निर्णीय शक्तिकलायाः श्रीमदन्नपूर्णायाः प्रासादं व्रजन्नर्द्धपथि वर्त्मखेदेन निष्पन्दतां प्राप्तस्तत्रैव श्रीमच्छक्तिं स्तौति स्म स्विव इत्यादि।

End:—

+ + भौति पद्यं न सकलपुस्तकस्थं न वा श्रीमदाचार्य्यकृतमिव लक्ष्यते इति न [व्या]ख्यातमिति।

सञ्चरन्ति + + + + स्वाधीनविभवे पथि।
पराभिप्रायगहनप्रवेशं साहसं महत्॥
यदि + + भवद्भिरुपलभ्यते।
तत्र साहाय्यकं धीराः परं कुरुत वो नमः॥

Colophon:—

इति श्रीतर्कालङ्कारभट्टाचार्य्यश्रीलश्रीकृष्णशर्म्मकृतानन्दलहरी-टीका समाप्ता।

Post-colophon Statement :—

+ + + + मरीदासः मीगुणः सुतमेव च ।
आनन्दलहरीटीका लिखितव्यात्महेतुना ॥
गतेति शाके शतमात्मकानां
ऊर्द्धैति तावाग + वत्सरे + + ।
मासद्वयचैव मघाग्रचाक्षां
वर्षाणि मासानि दिनानि सङ्ख्या ॥

6693.

3973. *Ānandalaharīṭīkā.*

Substance, machine-made ruled paper (in book form). $8\frac{1}{2}\times6\frac{1}{2}$ inches. Folia, 58. Lines, 15. Extent in ślokas, 1,700. Character, Bengali. Appearance, fair. Incomplete.

The present MS contains the commentary called *Haribhaktisuddhodayā* by Harinārāyaṇa up to a portion of stanza 64. Another MS of the commentary is described in HPR. II. 17.

6694.

6582. *Ānandalaharīṭīkā.*

Substance, country-made paper. $19\times3\frac{1}{2}$ inches. Folia, 41. Lines, 8, 9. Extent in ślokas, 2,000. Character, Bengali. Appearance, fair. Complete with commentary on 103 stanzas.

The present MS contains the commentary by Mahādeva Vidyāvāgīśa, another MS of which is described in IO. IV. 2624. Verses occurring at the end of the India Office MS give the genealogical account of the commentator and the date of composition of the commentary as 1527 Ś.E. These verses are not found in the present MS.

6695.

5116. *Ānandalaharīṭīkā.*

Substance, country-made paper. 13½ × 2½ inches. Folia, 26. Lines, 7. Extent in ślokas, 800. Character, Bengali. Appearance, old and discoloured. Incomplete.

The present MS contains the commentary of Raghunandana up to a portion of stanza 57.

Beginning:—

उत्थायाम्बुनिधेर्निरीक्ष्य परितः पुंसः प्रतापोद्भटान्
नारीरूपधरस्य कैटभरिपोः सान्निध्यमभ्यागता ।
अन्तर्मोदभरेण बिभ्रति पुरस्तस्मिन्निजामाकृतिं
व्रीडामोहितविस्मिता भगवती लक्ष्मीः शिवायास्तु वः ॥

अपि च ।

गुणीभूतायां साक्षादचलदुहितुः पाणिकमले
प्रतीते सद्भावं मदनरिपुणा कामुकतया ।
ददत्यागामास्ये स्मितवलितमालोक्य परित-
स्तीयाया दृष्टेः कुशलयतु लज्जापरिचयः ॥

अपि च ।

अग्रेसरः सकलशास्त्रविशारदानां
श्रीचन्द्रमौलिरवदभूद्द्विजवंशमौलिः ।
यस्यैकवक्त्रपदवीमवलम्ब्य वाणी
स्त्रीयाभिमानमधिमानमुरीकरोति ॥

श्रीचन्द्रमौलितनयः कविचक्रवर्ती
वाणीविनोदरसिको रघुनन्दनोऽयम् ।
श्रीशङ्करप्रतिकृतेरिह शङ्करस्य
काव्ये दुरूहविषये विदधाति टीकाम् ॥

विद्यार्थागमशास्त्राणि सद्गुरोरुपदेशतः ।
आनन्दलहरीटीकां तनोति प्रीतये सताम् ॥

श्रीत्रिपुरसुन्दरीपरशोपासनपरः श्रीशङ्कराचार्यैः शक्तेः प्रभवं जगदिति प्रतिपादयन्नाह । शिवः शक्त्या युक्तो इत्यादि ।

6696.

10299. *Ānandalaharī.*

Substance, country-made paper. 11×5 inches. Folia, 35. Lines, 15. Extent in ślokas, 1,100. Character, Nāgara. Appearance, old and worn out. Complete in 102 stanzas.

The text in the present MS is accompanied by the commentary of Rāmabhadra another MS of which is found in the old collection of the Ṣociety.

Beginning of the commentary:—

नमामि परमं देवं शिवं शान्तमनामयम् ।
शिवाख्य यत्प्रसादेन शिवे ब्रह्मादिकर्तृता ॥
श्रीविश्वनाथतनयः सर्व्वविद्याविशारदः ।
रामभद्रो विद्युते सौन्दर्य्यलहरीस्तुतिम् ॥
श्रीशङ्करकृतां पुण्यां सौन्दर्यलहरीस्तुतिम् ।
व्याख्यातुमारभे भाष्या यन्नुमर्हन्ति सूरयः ॥

Colophon of the commentary:—

इति श्रीरामभद्रमिश्रविरचिता सौन्दर्य्यलहरीटीका मनोरमा समाप्ता ।

6697.

5967. *Ānandalaharī.*

Substance, country-made paper. 10½×6 inches. Folia, 56. Lines, 14. Extent in ślokas, 1,600. Character, Nāgara. Appearance, fair. Complete with commentary on 103 stanzas.

The present MS contains the text accompanied by a commentary by Kavirâja.

The letters within square brackets in the colophon below are in red ink, evidently written by a later hand.

Beginning of the commentary :—

ॐ सकलसुरासुरमौलिमणिनीराजितचरणकमलोऽणिमादिप्रवरसिद्धिसेवितपदप्रदानप्रभुतदुर्लभरमोनिकरः कपिलपुरःसरसिद्धकाङ्क्षितदर्शनो भगवान् श्रीशङ्कराचार्यः परमापद्धृतजगतोद्धारार्थविरचितकाव्यग्रन्थैरपि महाविद्यां स्फुटीकुर्वंस्तामेव स्तौति शिव इति ।

Colophon :—

इति श्री[क]वि[रा]ज[कृ]ता सौन्दर्यलहरीटीका सम्पूर्णा ।

6698.

10260. *Ānandalaharīṭīkā.*

Substance, country-made paper. 8½ × 4½ inches. Folia, 35. Lines, 13. Extent in ślokas, 875. Character, Nāgara. Appearance, old and discoloured. Complete with commentary on 102 stanzas.

The present MS contains the commentary of one whose name appears to have been Nirañjana.

Beginning :—

शिवः शक्त्येति । ननु कथं परमहंसपरिव्राजकाचार्यस्य परिवर्जितसकलविषयसुखस्य परमात्मविदः श्रीशङ्करभगवतो भवान्याः सौन्दर्यवर्णने प्रवृत्तिरनौचित्यादिति चेन्नतु भवान्या ब्रह्माभेदेन ब्रह्मवर्णनमेव भवानीवर्णनमिति नानौचित्यं वदामः ।

Colophon :—

इति श्रीमन्निरञ्जनीटीकायां सुबोधिन्यां सौन्दर्यलहरी समाप्ता ।

6699.

9490. *Ānandalaharī.*

Substance, country-made paper. 9 × 4½ inches. Folia, 5. Lines, 7. Extent in ślokas, 45. Character, Nāgara. Date, Saṃvat 1751. Appearance, old. Complete in 20 stanzas.

An edition of the hymn, complete in 20 stanzas, has been published in *The Works of Sankaracharya* (Vanivilas Press edition, Vol. 17, pp. 159–164).

Post-colophon Statement :—

इन्दुतर्कनगचन्द्रसम्मिते ज्येष्ठमासि सितपूर्वसंयुते ।
दिनकरस्य दिवसे हि पुस्तकं सूर्यमखिनामात्मलेखितम् ॥
सकुलभोलानाथाय पठनार्थम् ।

(4) Bhavānī.

6700.

3130. भवानीसहस्रनामस्तोत्रम् । *Bhavānīsahasranāmastotra.*

Substance, country-made paper. 6½ × 4½ inches. Folia, 1–33. Lines, 7 on a page. Extent in ślokas, 230. Character, Nāgara. Date, Śaka 1701. Appearance, good. Complete.

The present MS is described in L. X. 4113. The *stotra* has been published in the *Stotraratnākara* (Vol. II, pp. 1–23, Madras, 1929). It is assigned to the *Rudrayāmala*.

Post-colophon Statement :—

श्रीसंवत् १८३६ शाके १७०१ चैत्र शुद्ध १ भौम ।

6701.

3774. *Bhavānīsahasranāmastotra.*

Substance, country-made paper. 8×4 inches. Folia, 22. Lines, 7. Extent in ślokas, 230. Character, Nāgara. Appearance, discoloured. Complete.

The present MS has no colophon.

6702.

2148. भवानीस्तवराजः । *Bhavānīstavarāja.*

Substance, machine-made paper. 6×3½ inches. Folia, 2. Lines, 6. Extent in ślokas, 10. Character, Nāgara. Appearance, fair. Incomplete.

The *stava* proper appears to be missing in the present MS which contains the *dhyāna* and *nyāsa* only.

Beginning :—

अस्य श्रीस्तवराजस्य सदाशिवऋषिः स्मृतः ।
देवता जगतां धात्री [त्रि]कूटा परमोत्तमा ॥
छन्दोनुष्टुप् समाख्यातं मनसा इच्छितं फलम् ।
अथ ध्यानं वराम्बस्या देव्याः परममुत्तमम् ॥
कृतेन येन जायन्ते सर्वा पूर्णा मनोरथाः ।
माधेन्दुमौलिमाभास्यपद्मामजाकृतिम् ॥
अधो रक्तारविन्दाभां चतुर्भुजसमन्विताम् ।
ग्रैवेयाङ्गदसंयुक्तां जगत्त्राणैकजापिनीम् ॥

End :—

एवं ध्यानविधिं कृत्वा प्रातमादौ मनुं जपेत् ।
स्तवराजं पठेत् पश्चात् पुनरन्ते च सम्पुटम् ॥

Colophon :—

इति रुद्रयामले महागमसारे श्रीभवानीस्तवराजः सम्पूर्णः ।

Sāhib Kaula.

6703.

6019. देवीनामविलासः । *Devīnāmavilāsa.*

Substance, country-made paper. 7 × 6½ inches. Folia, 1–402 (bound in book-form). Lines, 7. Extent in ślokas, 3,000. Character, Nāgara. Appearance, fair. Complete in 16 chapters.

This is a poem which seeks to elucidate each of the one thousand names of Bhavānī (as found in the *Bhavānī-sahasranāmastotra* described above), by one verse, beginning from chapter VI (Fol. 162B) and ending in chapter XV (vol. 375B). The earlier chapters describe how Śiva, questioned by Nandikeśvara, related the greatness of the Divine Mother—greatness that led even Śiva to eulogise Her. The last chapter praises the hymn of thousand names.

Beginning:—

चिद्रूपं शतनामरूपविभवं चैकण्यरूपं बुधै-
रासीदस्ति भविष्यतीति वचसां दूरेऽपि सत्तावपुः ।
त्यक्तायुक्तवियुक्तियुक्तिकलनं भक्तेषु शक्तिप्रयं
मोघाम्भोर्भयति स्वभावमधुरं तच्छक्तिरूपं महः ॥ १ ॥
सोऽहं तेन मुक्तः प्रभुसहृदयः सर्व्वाववयावपि
सुन्दर्य्याः स्तवराज ईशकथिते नाम्नां पुरा नन्दिने ।
साहिब्कौल इति प्रसिद्धमहसि ख्यातेऽस्मदे दर्शये
ज्ञातन्नोऽस्य निवेशितात्मविभवः स्तोतेर्विलासं स्फुटम् ॥ २ ॥

Chapter VI introduces the subject-matter as follows:—

Fol. 160A, शम्भुवाचे यानि नामानि देवो
देव्याः स्पष्टं पूर्वमुद्देशपूर्वम् ।
साहिब्कौलस्तानि भक्त्यैकवश्यो
हन्तैरयं नत्वयद्भिर्वन्व ॥ २ ॥

विष्णुमायाभिधे शिवतरत्वमपि वर्णिते ।
पर्यायैरेव यस्मा च तस्याख्योपादिता ॥ ३ ॥
क्वापि क्वाप्यन्यनामानि विग्रहान्तरितानि च ।
वर्णितानि न दूष्याणि तान्युद्भावनया स्वयम् ॥ ४ ॥

Each chapter ends with a verse-colophon. The first half of this verse is common to all the chapters. The second half which changes from chapter to chapter occasionally refers to other works of the author. The concluding verses of chapters I and XVI, and the second halves of similar verses of the remaining chapters are quoted below.

Chapter I :—

30B, स्वात्मन्यप्रमहानुभूतिकलया वश्यं भविष्योद्भूते
साहिब्कौल इति प्रथावति पदे निर्माति यः शासनम् ।
देवीनामविलासनाम्नि विहिते तत्तत्प्रभावोदयात्
तस्याद्ये शिवसिद्धिनीतिसदने भक्तिः प्रथामागमत् ॥

46A, गायनीमनुगेनुतन्ततनोर्भाव्यस्य तेनागमत्
काव्ये नामविलासनाम्नि रचिते भक्तिर्द्वयोः पूरणी ।

71A, देवीनामविलासनाम्नि ललिताचिद्वृक्सारसाराद्वय-
भ्रातर्यत्र तदीयकाव्यभपतौ भक्तिस्तृतीयागमत् ।

141B, सच्चित्पूर्वपदप्रकाशगतिभागानन्दकन्दस्य नू-
ज्ञारे तस्य कृतौ विलास उदिते भक्तिस्तुरीयागमत् ।

159B, तस्याद्ये शिवशक्तिपूर्वकविलासाभूद्भुते संभृते
ग्रन्थश्रेण्यविलासनाम्नि महिता भक्तिर्गता पञ्चमी ।

185B, तस्याद्ये कुलदेवताश्रयगतेः श्रीशारिकायाः स्तवं
मन्त्रोद्धारकमानते स्तवस्वं भक्तौ रसाङ्गागमत् ।

206B, तस्याद्ये गुरुदत्तचिन्तनमयेः श्रीदर्शभावं श्रिते
देवीनामविलासनाम्नि विरतिं भक्तिर्गता सप्तमी ।

228B, तत्काव्ये सहजार्पणादिपदवत्याः षष्ठिकाया अनू-
दूते नामविलासनाम्नि सुरसा भक्तिर्यतीताष्टमी ।

250B, काव्ये तस्य निजात्मबोधसहजे काश्मीरविख्यातता-
हेतोर्दुर्गकलावपि प्रवितते भक्तिर्नवाभ्यागमत् ।

271B, तत्काव्ये परशादियातयमकं श्रीचन्द्रमौलिस्तवं
श्लाघत्वेन समागतेन दशमी भक्तिर्विरामं गता ।

292B, तत्काव्ये परशान्तयातयमकं स्वं सुप्रभातस्तवं
सोदर्यं कलयत्यमुत्र विरतिं भक्तिर्भवाभ्यागमत् ।

315B, काव्ये तस्य सहोदरेण विहितेर्गीतानुसारं प्रति-
भान्त्या नामविलासनाम्नि विरतिं भक्तिर्गता द्वादशी ।

335B, काव्ये तस्य समागते स्वभगिनीं सञ्जातकोदाहृतिं
पिमान्तेह विलासनाम्नि विरतिं भक्तिस्त्रयोदश्यगात् ।

356B, चित्रैः पद्यगणैर्विभासिततनूरन्यामवाप्य स्थितौ
काव्ये तस्य विलासनाम्नि विरतिं भक्तिश्चतुर्दश्यगात् ।

375B, काव्ये तस्य पराविचार्यविषये सत्प्रबन्धादिका
देवीनामविलासनाम्नि तिथिभिर्भक्तिर्गतेहाङ्किता ।

392B, श्रीमज्ज्ञात्मपरानुभूतिविभवाच्छ्रीज्ञानकौलादभूत्
साहिब्कौल इति स्फुटं शिवपदं बुद्धेर्जनिन्यास यत् ।
भक्तिस्तकृतिराजितस्य सुफलकान्ता गता मे महा-
काव्ये नामविलासनाम्नि ललितापूर्णप्रथा षोडशी ।

The date of the composition of the work (1667 A.D.) is given:—

397B, शाके विक्रमभूभृतोगजमुनामार्कैर्मिते हायने
काश्मीरेषु च नेत्रवेदगणिते पक्षे शुचौ माधवे ।
भूतांशे गणपाधिपेऽस्तमनघेदेहविवर्गाङ्किते
साहिब्कौलपदे विलासमुदितः श्रीभक्तिनामान्वतु ।

Last Colophon :—

इति श्रीनामविलासः शुभदः समाप्तः। कृतिरियं श्रीमन्-
महामाहेश्वराचार्य्यसाहिब्कौलपादानाम्।

(5) BHUVANEŚVARI.

6704.

4706D. भुवनेश्वरीस्तोत्रकवचे। *Bhuvaneśvarīstotrakavaca.*

Substance, country-made paper. 13½ × 4½ inches. Folia, 21B–25A. Lines, 8. Extent in ślokas, 75. Character, Bengali. Appearance, good. Complete.

The *stotra* is taken from the *Śāradātilaka* (Ch. XXIV. 86–111). The *kavaca* is assigned to the *Rudrayāmala.*

Beginning of kavaca :—

देव्युवाच।

भुवनेश्वर्य्यास्तु देवेश मायाविद्याः प्रकाशिता।
श्रुताश्चाधिगताः सर्व्वाः श्रोतुमिच्छामि साम्प्रतम्।
त्रैलोक्यमङ्गलं नाम कवचं यत् पुरोदितम्॥

Colophon of kavaca :—

23A, इति रुद्रयामले देवीश्व[र]संवादे त्रैलोक्यमङ्गलं नाम
भुवनेश्वरीकवचं समाप्तम्।

(6) DURGĀ.

6705.

148. दुर्गादादिनामस्तोत्रम्। *Durgādādināmastotra.*

Substance, country-made paper. 16 × 5½ inches. Folia, 1–12. Lines, 8. Extent in ślokas, 265. Character, Bengali. Appearance, fair. Complete.

The present MS was described in L. I. 461. The *stotra* which consists of 1,000 names of Durgā, all beginning with the letter *d*, does not agree with the one of the same name published by Annadacarana Bhattacarya (Murshidabad, 1331 B.S.) and assigned to the *Kulārṇava*.

(7) MAHIṢAMARDINĪ.

6706.

10670. महिषमर्द्दिनीसहस्रनामस्तवः । *Mahiṣamardinī-sahasranāmastava.*

Substance, country-made paper. 14½ × 2½ inches. Folia, 10 (by counting). Lines, 6. Extent in ślokas, 160. Character, Bengali. Appearance, old, worn-out and faded. Complete.

Beginning :—

ईश्वर उवाच ।

अथ वक्ष्ये महेशानि + + + + सहस्रकम् ।

यस्य विज्ञानमात्रेण भवेत् + + + + + + ॥

Colophon :—

इति + + + + + मर्द्दिन्याः सहस्रनामस्तवः समाप्तः ।

(8) ANNAPŪRṆĀ.

6707.

9816. अन्नपूर्णास्तोत्रम् । *Annapūrṇāstotra.*

Substance, country-made paper. 9½ × 5 inches. Folia, 6. Lines, 15. Extent in ślokas, 80. Character, Nāgara. Date, Saṃvat 1879. Appearance, old. Complete.

The *stotra* proper contains about 50 stanzas. It is therefore styled *pañcāśikā* in two of the stanzas towards the end.

Beginning of the stotra proper :—

श्रीदेव्युवाच ।

देवदेवेश मे श्रीघ्रं दारिद्र्यं न भवेद्यथा ।

कां देवतां नमस्कृत्य वद शङ्कर तत्त्वतः ॥

ईश्वर उवाच ।

अन्नपूर्णामहं वक्ष्ये चतुर्वर्गफलप्रदा[म्] ।

यस्या[ः] स्मरणमात्रेण कृतार्थः साधकश्चरेत् ॥

Colophon :—

इति श्रीरुद्रयामले ईश्वरपार्वतीसंवादे अन्नपूर्णास्तोत्रं सम्पूर्णम् ।

Post-colophon Statement :—

शुभमस्तु कल्याणमस्तु संवत् १८७९ अधिक आश्विनशुक्ले चतुर्थी ७ गुरौ स्वार्थं परार्थं च ॥

(9) VAGALĀMUKHĪ.

6708.

236. वगलामुखीस्तोत्रम् । *Vagalāmukhīstotra*.

Substance, country-made paper. 16 × 3 inches. Folia, 3A–6A. Lines, 4. Extent in ślokas, 30. Appearance, old. Complete.

Fol. 1–2B of the present MS contains a *kavaca* of the deity. The MS has been described by R. L. Mitra in L. I. 436, 437, one number describing the *kavaca* and the other the *stotra*. The *stotra* is published in various collections of *stotras* published in Bengal.

6709.

4706A. *Vagalāmukhīstotra*.

Substance, country-made paper. 13½ × 4½ inches. Folia, 1–3. Lines, 9. Extent in ślokas, 30. Character, Bengali. Appearance, old. Complete.

Folia 1–3A contains the *stotra* while the last leaf contains two *kavacas*, presumably of Kālī, one called the *śatrumardanakavaca* and the other the *ṛṇaśodhanakavaca*, the colophons of which are quoted below:—

3B, इति समयातन्त्रे देवीश्वरसंवादे शत्रुमर्दनं नाम कवचं समाप्तम् ।

इति भैरवतन्त्रे देवीश्वरसंवादे ऋणशोधनकवचं समाप्तम् ।

6710.

5129. *Vagalāmukhīstotra.*

Substance, country-made paper. 18 × 3½ inches. Folia, 2. Lines, 6. Extent in ślokas, 30. Character, Bengali. Appearance, old. Complete.

6711.

9481. *Vagalāmukhīstotra.*

Substance, country-made paper. 6½ × 4 inches. Folia, 2–6. Lines, 11. Extent in ślokas, 40. Character, Nāgara. Appearance, fair. Incomplete.

In the present MS the hymn which agrees with the one described above is assigned to the *Vidyārṇavatantra* and not to the *Rudrayāmala* as in the previous MSS and the printed editions. It has more than a dozen verses in the beginning describing the deity.

Colophon :—

इति श्रीविद्यार्णवतन्त्रे वगलास्तोत्रं सम्पूर्णम् ।

Post-colophon Statement :—

सं। १८२६। ॐ ब्रह्मास्त्राय विद्महे स्तम्भनाय धीमहि तन्नो वगला प्रचोदयात् १। चैत्रमासे कृष्णपक्षे एकादश्यां बुधवासरे लिख्यते लक्ष्मणेन शुभमस्तु । १

(10) PRATYAṄGIRĀ.

6712.

2802. प्रत्यङ्गिरास्तोत्रम् । *Pratyaṅgirāstotra.*

Substance, country-made paper. 12 × 4 inches. Folia, 3 (marked 11–13 on the left hand margin). Lines, 9. Extent in ślokas, 85. Character, Bengali. Appearance, good. Complete.

The *stotra* proper is of the type of a *mālāmantra* which is preceded by an introduction and followed by a *phalaśruti*. The *phalaśruti* section of the present MS is followed in the next two MSS by another *mantra* with an indication of its application and uses. This portion is not found in the present MS.

The first folia of the present MS and of the MS described under No. 5640 above (both of which form part of a larger MS) were inadvertently interchanged so that after a proper re-adjustment of the folia the latter MS is found to contain a complete copy of an *Aparādhabhañjana-stotra* alone and no portion of the *Pratyaṅgirāstotra* as stated in the description thereof.

Fol. 3B of the present MS contains the *aparādha-bhañjanastotra* (see below) assigned to the *Rudrayāmala.*

Beginning of the Pratyaṅgirāstotra :—

प्रत्यङ्गिरास्तोत्र[मन्त्रस्य] महादेवऋषिरनुष्टुप्छन्दः प्रत्यङ्गिरा-
देवता ममाभीष्टसिद्ध्यर्थे विनियोगः ।.........

मन्दरस्थं सुखासीनं भगवन्तं त्रिलोचनम् ।
निपत्य चरणौ भक्त्या पार्वती परिपृच्छति ॥

श्रीदेव्युवाच ।

धारणीया महाविद्या प्रत्यङ्गिरा महोदया ।
नरनारीहितार्थाय बालानां रक्षणाय च ॥

... ...

तां तां विद्यां महेशान कथयस्व मयि प्रभो ।
पठित्वा धारयित्वा यां नरो विश्वेश्वरो भवेत् ॥

Colophon :—

इति पञ्चोग्रमूलपाशितन्त्रविनिर्गतमन्त्रातन्त्रराजे प्रत्यङ्गिरा-स्तोत्रं संपूर्णम् ।

6713.

9891. *Pratyaṅgirāstotra.*

Substance, country-made paper. 10 × 4½ inches. Folia, 1–5, of which No. 1 appears to be a later restoration on machine-made paper. Lines, 9. Extent in ślokas, 85. Character, Nāgara. Appearance, fair. Complete.

6714.

9492. *Pratyaṅgirāstotra.*

Substance, machine-made paper. 8 × 3½ inches. Folia, 2–5. Lines, 8, 9. Extent in ślokas, 80. Character, Nāgara. Appearance, good. Incomplete.

The *stotra* begins at Fol. 2B, the previous portion dealing with details of the worship of the deity. The stotra is complete in the present MS but for the colophon and some verses towards the end pertaining to the second *mantra*, found in this and the previous MS.

6715.

1981. प्रत्यङ्गिराकवचम् । *Pratyaṅgirākavaca.*

Substance, country-made paper. 9 × 4½ inches. Folia, 3. Lines, 10. Extent in ślokas, 75. Character, Nāgara. Appearance, fair. Incomplete.

Beginning :—

अथ प्रत्यङ्गिराकवचप्रारम्भः ।

श्रीपार्वत्युवाच ।

देवदेव महादेव सर्व्वज्ञ करुणानिधे ।
प्रत्यङ्गिरायाः कवचं यत्त्वमन्त्रस्वरूपिणम् ॥
जगन्मङ्गलकं नाम प्रसिद्धं भुवनत्रये ।
सर्व्वरक्षाकरं नृणां रहस्यमपि तद् यथा ॥

श्रीशिव उवाच ।

शृणु वक्ष्यामि कल्याणि कवचं शत्रुनिग्रहम् ।
परप्रेषितकर्म्मादीन् मन्त्रयन्त्रादिभक्षणम् ॥

(11) INDRĀKṢĪ.

6716.

9365. इन्द्राक्षीस्तोत्रम् । *Indrākṣīstotra.*

Substance, country-made paper. 9 × 5 inches. Folia, 3. Lines, 9. Extent in ślokas, 35. Character, Nāgara. Appearance, fair. Complete.

The *stotra* is the same as the one described under No. 5649 above (Vol. VII).

6717.

9575B. *Indrākṣīstotra.*

Substance, country-made paper. 11 × 4½ inches. Folia, 4B–6B. Lines 7. Extent in ślokas, 35. Character, Nāgara. Date, Saṃvat 1918. Appearance, fair. Complete.

Post-colophon Statement :—

शुभमस्तु । सम्वत् १९१८ मीति वैशाख सुदी २ वार सनीचर ।

(12) GĀYATRĪ.

6718.

153. गायत्रीहृदयम् । *Gāyatrīhṛdaya.*

Substance, country-made yellow paper. 18¾ × 3¼ inches. Folia, 1–6. Lines, 5. Extent in ślokas, 90. Character, Bengali. Appearance, old. Complete.

The present MS is described in L. I. 475. The work, in the form of an interlocution between Vasiṣṭha and Brahmā, speaks of the origin of the Vedic *mantra* known as *gāyatrī*, as well as the esoteric meaning and potency of the different syllables constituting it. The following two MSS also contain works which are similar to and almost identical with the present one.

6719.

158. *Gāyatrīhṛdaya.*

Substance, country-made yellow paper. 16 × 3 inches. Folia, 5–11. Lines, 4. Extent in ślokas, 85. Character, Bengali. Appearance, old. Complete.

The present MS is described under two headings in L. I. 442-3. The first two lines of Fol. 5A contain the concluding portion of a *gāyatrīkavaca* assigned to the *Brahmayāmala*. The *gāyatrīhṛdaya* here is in the form of an interlocution between Vaiśampāyana and Brahmā as well as Brahmā and Nārada. The major portion of what is called *gāyatrīkalpa* (Fol. 8–11) in the present MS is found included in similar words in the previous MS (Fol. 4B–6).

6720.

242. *Gāyatrīhṛdaya.*

Substance, machine-made paper. 8 × 3 inches. Folia, 7. Lines, 6. Extent in ślokas, 70. Character, Bengali. Appearance, good. Complete.

This is assigned to the *Brahmakalpa* and is in the form of an interlocution between Yājñavalkya and Brahmā. It does not contain any portion of what is called *gāyatrīkalpa* in the previous MS.

6721.

2087. गायत्रीकवचम् । *Gāyatrīkavaca.*

Substance, country-made paper. 8½ × 4 inches. Folium, 1. Lines, 19 in all. Character, Nāgara. Appearance, worn out. Complete.

The different syllables of the Vedic *gāyatrī* are here invoked for the protection of the different parts of the body. MSS of *gāyatrīkavaca* attributed to *Nīlatantra* and *Āgamasandarbha* are described in HPR. III. 74-5.

Beginning :—

अस्य श्रीगायत्रीकवचस्तोत्रमन्त्रस्य ब्रह्मविष्णुमहेश्वरा ऋषयः ऋग्यजुःसामाथर्वाणि छन्दांसि परब्रह्मणः स्वरूपिणी गायत्री शक्तिर्देवता भू[ः] बीजं भुवः शक्तिः स्वः कीलकं गायत्रीप्रसादसिद्ध्यर्थे गायत्रीमन्त्रपठनं करिष्ये ।

स्वर्णतनुग्रिकाध्यक्षां शुद्धनिर्मलज्योतिषीं ।
सर्वतत्त्वमयीं वन्दे गायत्रीं वेदमातरम् ॥

Colophon :—

वशिष्ठकल्पे गायत्रीकवचं सम्पूर्णम् ।

6722.

5052. *Gāyatrīkavaca.*

Substance, country-made paper. 13 × 3 inches. Folia, 2. Lines, 7. Extent in ślokas, 30. Character, Bengali. Appearance, discoloured. Complete.

Beginning :—

पार्व्वत्युवाच ।

देवदेव महादेव संसारार्णवतारक ।

गायत्रीकवचं देव कृपया कथय प्रभो ॥

ईश्वर उवाच ।

शृणु देवेशि सावित्रीमाहात्म्यं पापनाशनम् ।

महाव्याधिभयात् पापाद् दुःखसंसारबन्धनात् ।

प्रतिग्रहाग्निदोषाच्च पातकादुपपातकात् ।

अतिगोप्यं महापुण्यं त्रिकोटितीर्थसंयुतम् ॥

सर्वयज्ञमयं देव परं ब्रह्ममयं सदा ।

कवचं कथयाम्यद्य पार्वति प्राणवल्लभे ॥

Colophon :—

इति श्रीरुद्रयामले शिवपार्व्वतीसम्वादे गायत्रीकवचं समाप्तम् ।

This is different from, though similar to, the *kavaca* in the MS described above.

6723.

9506. [गायत्रीस्तोत्रादि । *Gāyatrīstotrādi.*]

Substance, country-made paper. 9 × 4½ inches. Folia, 5. Lines, 14. Extent in ślokas, 150. Character, Nāgara. Appearance, good. Complete.

This contains hymns like the गायत्र्यष्टोत्तरशतदिव्यनामस्तोत्र (Fol. 1-2A) [already noticed in L. II. 882] and गायत्रीकवचस्तोत्र (Fol. 4B-5A) which agrees with the one assigned to the *Vasiṣṭhakalpa* and described above (No. 6721).

It has also sections dealing with rites for muttering the *gāyatrī* (Fol. 2Bff) and describing what is called a *gāyatrīmālāmantra* (Fol. 5A-B).

6724.

9407. **गायत्रीस्तवराजस्तोत्रम् ।** *Gāyatrīstavarājastotra.*

Substance, country-made paper. 8 × 3 inches. Folia, 5. Lines, 9. Extent in ślokas, 50. Character, Nāgara. Date, Saṃvat 1789. Appearance, old. Complete.

The colophon of the present MS attributes the *stotra* to Viśvāmitra (इति विश्वामित्रविरचितं गायत्रीस्तवराजस्तोत्रं सम्पूर्णम्) । Another MS belonging to the old collection of the Society and noticed in L. II. 886 assigns it to the *Viśvāmitra-saṃhitā.*

6725.

3020. **गायत्रीसहस्रनामस्तोत्रम् ।** *Gāyatrīsahasranāma-stotra.*

Substance, country-made paper. 5½ × 3 inches. Folia, 27. Lines, 7. Extent in ślokas, 100. Character, Nāgara. Appearance, old. Complete.

The present MS has been described in L. X. 4073.

Post-colophon Statement:—

शके १७१२ चैत्र शु ७। भौमवासरे संवत् १८४६ रक्षाखे
शुक्लनामाब्दे । तद्दिने प्रातः समाप्तिमगमत् ।

The last three folia of the MS contains a description of the procedure of the rite called *gāyatrītarpaṇa.*

(13) Sarasvatī.

6726.

11069. **सिद्धसरस्वतीस्तोत्रम् ।** *Siddhasarasvatīstotra.*

Substance, machine-made paper. 7 × 4½ inches. Folia, 4. Lines, 10. Extent in ślokas, 25. Character Nāgara. Appearance, fair. Complete.

The *stotra* proper begins from Fol. 2B, the earlier portion containing *mantras* and *dhyānas*. It generally agrees with a Sarasvatīstotra well known in Bengal and published in *stotra* collections like the *Stavakavacamālā* (Basumati Sahitya Mandir, Calcutta, 1334 B.S., pp. 554–6).

Beginning :—

2B,

ॐ श्रीँ श्रीँ हृदैकबीजे ग्रथितविपिनकमले काव्यपदप्रभे
भव्ये भव्यानुकूले कुमतिवनदवे विश्ववन्द्याङ्घ्रिपद्मे ।
पद्मे पद्मोपविष्टे प्रणतजनमनोमोदसम्पादयित्रि
प्रोत्फुल्लज्ञानकूटे हरिनिजदयिते देवि संसारसारे ॥

Colophon :—

इति श्रीसनत्कुमारसंहितायां सिद्धसरस्वतीस्तोत्रं समाप्तम् ।

(14) LAKṢMĪ.

6727

10866. **महालक्ष्मीहृदयस्तोत्रम् ।** *Mahālakṣmīhṛdaya-stotra.*

Substance, country-made paper. $6\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 10. Lines, 11. Extent in ślokas, 140. Character, Nāgara. Appearance, good. Complete.

Beginning :—

ॐ अस्य श्री आद्यादिमहालक्ष्मीहृदयस्तोत्रमन्त्रस्य भार्गव
ऋषिः ... ...

2B, ॐ श्रीमत्सौभाग्यजननीं स्तौमि लक्ष्मीं सनातनीम् ।
सर्व्वकामफलावाप्तिसाधनैकसुखावहाम् ॥
स्मरामि नित्यं देवेशि त्वया प्रेरितमानसः ।
त्वदाज्ञां शिरसा धृत्वा भजामि परमेश्वरीम् ॥

End :—

ध्यायेल्लक्ष्मीं प्रहसितमुखीं कोटिबालार्कभासां
विद्युद्वर्णाम्बरवरधरां भूषणाढ्यां सुशोभाम् ।
बीजापूरं सरसिजयुगलं बिभ्रतीं स्वर्णपात्रं
भर्त्रा युक्तां मुहुरभयदां मह्यमप्यच्युतश्रीः ॥

Colophon :—

इति श्रीअथर्वणरहस्ये आद्यादिश्रीमहालक्ष्मीहृदयस्तोत्रं समाप्तम् ॥

(15) MISCELLANEOUS.

6728.

9324. गङ्गाकवचम् । *Gaṅgākavaca.*

Substance, country-made paper. 10 × 4½ inches. Folia, 5. Lines, 9. Extent in ślokas, 80. Character, Nāgara. Date, Saṃvat 1914. Appearance, fair. Complete.

Beginning :—

श्रीदेव्युवाच ।
देवदेव महादेव भक्तानुग्रहकारक ।
गङ्गायाः कवचं ब्रूहि यद्यहं तव वल्लभा ॥ १ ॥
श्रीसदाशिव उवाच ।
बहुवारसहस्राणि वारितानि तव प्रिये ।
स्त्रीस्वभावान्मया देवि पुनस्त्वं परिपृच्छसि ॥

End :—

सर्व्वैश्वर्यं भवेत् सत्यं सत्यमेव न संशयः ।
एषा सम्मोहिनी विद्या पित्रा पुत्रो न कथ्यते ॥ ४३ ॥
गोप्यं गोप्यं पुनर्गोप्यं गोप्यं गोप्यं पुनः पुनः ।
समाहयोनिवद्गोप्यं विद्यैवेत्यागमा जगुः ॥ ४४ ॥

Colophon :—

इति श्रीरुद्रयामले तन्त्रे प्रत्यक्षसिद्धिकरे श्रीगङ्गादेव्याः[:] त्रैलोक्यमोहनं नाम कवचं सम्पूर्णम् ।

6729.

4819. योगिनीविजयस्तवः । *Yoginīvijayastava.*

Substance, country-made paper. 8½ × 3 inches. Folia, 1–45 of which Fol. 2 is missing. Lines, 6. Extent in ślokas, 500. Character, Newari. Appearance, fair. Complete.

Beginning :—

गुह्यस्तवं प्रवक्ष्यामि महाभैरवनिर्गतम् ।
भाषितं देवदेवेन भैरवेण महात्मना ॥
गुह्यपद्मक्रमेणैव साधकानां हिताय वै ।
भुक्तिमुक्तिप्रदं दिव्यं देवासुरनमस्कृतम् ॥

End :—

महाकुलमते ख्यातं योगिनीविजयस्तवम् ।
पिप्पलादेन मुनिना पृथिव्यामवतारितम् ॥
भैरवेण पुराख्यातं देव्या नियममुत्तमम् ।
यः पठेत् परया भक्त्या सोपचारेण नित्यशः ॥
स सर्व्वंशुभमाप्नोति इत्येवं भैरवोऽब्रवीत् ॥

Colophon :—

इति ब्रह्मयामलब्रह्मतत्त्वनिशाह्वये रत्नाख्ये नवाक्षरविधाने योगिनीविजयस्तवः समाप्तः ।

6730.

1870. वशीकरणस्तोत्रम् । *Vaśīkaraṇastotra.*

Substance, country-made paper. 7½ × 4 inches. Folia, 1–3. Lines, 7. Extent in ślokas, 25. Character, Nāgara. Appearance, old. Complete.

The present MS is described in L. X. 3248. The hymn is addressed to Vārāhī.

6731.

182. मातृकाकवचम् । *Mātṛkākavaca.*

Substance, country-made paper. 13 × 4½ inches. Folia, 6. Lines, 7-8. Extent in ślokas, 110. Character, Bengali. Appearance, fair. Complete.

Different letters of the alphabet are invoked here for the protection of different parts of the body. The present MS was described in L. I. 486.

Beginning :—

ईश्वर उवाच ।

शृणु कमलपत्राक्षि मातृकां ब्रह्मरूपिणीम् ।
ब्रह्मादिभिः सदा ध्येयां सूक्ष्मां पद्मवने स्थिताम् ॥
अकारादिक्षकारान्तां प्रवक्ष्ये निगदामि ते ।
सदा ब्रह्ममयीं नित्यां योगपद्मोपरिस्थिताम् ॥

End :—

एतत्कवचं महेशानि यो जानाति नरोत्तमः ।
स एव तु महादेवि देवीपुत्र इव क्षितौ ॥
सोऽहं शिवो महादेवि देवीरूपश्च शक्तिमान् ।
स शाक्तः शिवभक्तश्च स [च] वै वैष्णवोत्तमः ॥
स एव धन्यो यस्यार्थे महेशो व्यग्रमानसः ॥

Colophon :—

इति चिन्तामणितन्त्रे देवीश्वरसंवादे मातृकाबीजगर्भमन्त्रं मातृ
कवचं समाप्तम् ॥

6732.

10313. रजस्वलास्तोत्रम् । *Rajasvalāstotra.*

Substance, country-made paper. 7 × 3½ inches. Folia, 1–5. Lines, 6. Extent in ślokas, 30. Character Nāgara. Appearance, worn-out and repaired. Complete.

Beginning:—

ॐ अस्य श्रीरजस्वलास्तोत्रमन्त्रस्य ईश्वर ऋषिः............

अथ ध्यानम् ।

बालार्ककोटिवर्णाभां बालचन्द्रनिभाननाम् ।

अनन्तबालासंछिन्नां ध्यायेद्देवीं रजस्वलाम् ॥

... ...

भगोद्भवं जगत् सर्व्वं त्रैलोक्यं सचराचरम् ।

भूपातालादिकं + + सत्याकाशं भगोद्भवम् ॥

Colophon:—

इति श्रीब्रह्मयामले तन्त्रे उमामहेश्वरसंवादे रजस्वलास्तोत्रं संपूर्णम् ।

6733.

10316. पुष्पिणीस्तोत्रम् । *Puṣpiṇīstotra.*

Substance, machine-made paper. 7 × 4 inches. Folia 1–3. Lines, 6. Extent in ślokas, 25. Character, Nāgara. Date, Saṃvat 1956. Appearance, fair. Complete.

Beginning:—

रजस्वलामुखं दृष्ट्वा सर्व्वपापैः प्रमुच्यते ।

सम्भाषणाच्च कुरुते सोमयागफलं लभेत् ॥

तस्याः स्मरणमात्रेण भवेन्मुक्तिश्चतुर्विधा ।

तस्याः संसर्गमात्रेण त्रैलोक्योच्चाटनक्षमः ॥

Colophon :—

इति कालिकाप्रश्ने पुष्पिकौस्तोत्रम् ।

Post-colophon Statement (in a different hand):—

रघुनाथमालवीयस्येदं पुस्तकं । सं १९५६ आषाढ शुक्ल ९ चन्द्रवासरे ।

6734.

10317. योनिस्तोत्रम् । *Yonistotra.*

Substance, machine-made paper. 7 × 4 inches. Folia, 4. Lines, 6. Extent in ślokas, 30. Character, Nāgara. Date, Saṃvat 1956. Appearance, good. Complete.

Beginning :—

श्रीशिव उवाच ।

शृणु देवि सुरश्रेष्ठे सुरासुरनमस्कृते ।
इदानीं श्रोतुमिच्छामि स्तोत्रं हि सर्व्वदुर्लभम् ॥
यस्यावबोधनादेशी देवी ब्रह्ममयो भवेत् ।

श्रीदेव्युवाच ।

... ...

ममैव प्राणसर्व्वस्वं लतास्तोत्रं दिगम्बरम् ।
अस्य प्रपठनादेव जीवन्मुक्तोपि जायते ॥
भगरूपा जगन्माया सृष्टिस्थितिलयान्विता ।
दशविद्यास्वरूपात्मा योनिर्मां पातु सर्व्वदा ॥
कोणत्रययुता देवी स्तुतिनिन्दाविवर्ज्जिता ।
जगदानन्दसम्भूता योनिर्मां पातु सर्व्वदा ॥

Colophon :—

इति योनितन्त्रे योनिस्तोत्रं समाप्तम् ॥

Post-colophon Statement (in a different hand):—

प० रघुनाथमाजवीयस्येदं पुस्तकम्। सं १८५६ आषाढ शुक्ला ८ चन्द्रवासरे। प० बालमुकुन्दकर्मकाण्डिमाजवीयस्येदं पुस्तकम्।

6735.

4706G. योनिकवचम्। *Yonikavaca.*

Substance, country-made paper. 13×4½ inches. Folia, 43B-44B. Lines, 8. Extent in ślokas, 10. Character, Bengali. Appearance, fair. Complete.

The *kavaca* which is assigned to the *Nīlatantra* and is called *Trilokṣavijayī* [*Trailokyavijaya*] is preceded by a short *Yonistava* assigned to the *Kulacūḍāmaṇitantra.*

Beginning:—

अस्य श्रीयोनिकवचस्य नारदऋषिरनुष्टुप्छन्दः.........
ॐ क्लीं योनिन्या सदा पातु स्वाहा।
प्रभुनाथात्मिका योनिः सदा मां रक्ष सागरे॥

Colophon:—

इति नीलतन्त्रे उमामहेश्वरसम्वादे त्रिलोक्यविजयीकवचं समाप्तम्।

Post-colophon Statement:—

श्रीजगन्नाथशर्मणः स्वाक्षरमिदं पुस्तके लिपिरेषा श्रावणस्य एकाविंशतिदिनेति। समाप्तश्चायं ग्रन्थः।

6736.

9499. विषयेश्वरीस्तोत्रम्। *Viṣayeśvarīstotra.*

Substance, machine-made paper. 8×4½ inches. Folium, 1. Lines 19 in all. Extent in ślokas, 15. Character, Nāgara. Appearance, fair. Complete.

It has been published with the title *Viṣayeśvarastotra* in the *Stavakavacamālā* (Basumati Sahitya Mandir, Calcutta, 1334 B.S., pp. 761–3).

Post-colophon Statement :—

अलेखीदं लक्ष्मीनारायणेन कविना रन्ध्रा(व)र्व्यग्निचन्द्रमिते वर्षे वैक्रमे मासि पौषे स्वामितिथौ शुभे ।

6737.

9495. वन्दीस्तोत्रम् । *Vandīstotra.*

Substance, machine-made paper. 8×4½ inches. Folium, 1. Lines, 11 in all. Extent in ślokas, 10. Character, Nāgara. Appearance, fair. Complete.

Beginning :—

अथ वन्दीस्तोत्रम् ।

वन्दि देवि नमस्तुभ्यं वरदाभयशोभने ।
त्वदङ्घ्रिशरणं गत्वा शीघ्रं मोक्षं ददातु मे ॥ १ ॥
वन्दि पद्मदलपत्राक्षि लोहशृङ्खलभञ्जिनि ।
प्रसादं कुरु मे देवि शीघ्रं मोक्षं ददातु मे ॥ २ ॥
त्वं वन्दी त्वं महामाया त्वं दुर्गा त्वं सरस्वती ।
त्वं वीरा जननी चैव शीघ्रं मोक्षं ददातु मे ॥ ३ ॥

Colophon :—

इति रुद्रयामलतन्त्रे वन्दीमोचनस्तोत्रम् ।

6738.

10396. सङ्कटासहस्रनामाख्यानम् । *Saṅkaṭāsahasra-nāmākhyāna.*

Substance, country-made paper. 6½×3 inches. Folia, 19. Lines, 8-9. Extent in ślokas, 200. Character, Nāgara. Date, Saṃvat 1891. Appearance, fair. Complete.

A hymn containing eight names of the deity called *Saṅkaṭānāmāṣṭaka* which is assigned to the *Padmapurāṇa* is well known and has been published in the *Bṛhatstotra-ratnākara* (Bombay, 1932, pp. 189–91) etc.

Beginning :—

मेरुपृष्ठे सुखासीनं भैरवं परिपृच्छति ।
बद्धाञ्जलिपुटा देवी भैरवी भुवनेश्वरी ॥

श्रीभैरव्युवाच ।

यत् सूचितं त्वया नाथ नाम्नामष्टसहस्रकम् ।
तन्मे वद महाकाल यद्यहं तव वल्लभा ॥

श्रीभैरव उवाच ।

शृणु देवि महेशानि नाम्नामष्टसहस्रकम् ।
पुरा त्रिपुरनाशार्थं यन्मया लिखितं शुभे ॥

... ...

3A. अथ सहस्रनामाख्यानम् ।

सङ्कटा विजया नित्या कामदा दुःखहारिणी ।
सर्वगाद्यावृतगतिः कात्यायनी महेश्वरी ॥

Colophon :—

इति श्रीमहाकालसंहितायां चतुर्थीकल्पपटले सङ्कटासहस्र-नामाख्यानं समाप्तम् ।

Post-colophon Statement :—

संवत् १८६१ । लिखितं विश्वेश्वरशर्मणा पौषमासे शुक्ले १० ।

6739.

2852. अपराधभञ्जनस्तोत्रम् । *Aparādhabhañjanastotra.*

Substance, machine-made paper. 12¼ × 4 inches. Folium, 1 with writing on one side only. Lines, 7. Extent in ślokas, 10. Character, Bengali. Appearance, discoloured. Complete in 5 verses.

Other hymns of the type have been described in ASB. VII. 5275, 5609–14, 5640, 5643. The present hymn is also contained in another MS containing the *Pratyaṅgirāstotra* 6712 above.

Beginning :—

न ध्यातं चरणाम्बुजं न च कृतं साष्टाङ्गपातं नमः
श्रोत्रेणापि गुणानुवादचरितं नैव श्रुतं त्वद्वचः ।
स्पृष्टं नापि तवाङ्घ्रिकुड्मलं त्वत्पादजं वा रजः
क्षन्तव्यो जननि त्वयाहमसिते मूढोपराधाकुलः ॥

Colophon :—

इति रुद्रयामले शिवविरचितम् अपराधभञ्जनस्तोत्रं समाप्तम् ।

6740.

2853. **अपराधभञ्जनस्तोत्रम्** । *Aparādhabhañjanastotra.*

Substance, machine-made paper. . 12¼ × 4 inches. Folium, 1. Lines, 16 in all. Character, Bengali. Appearance, discoloured. Complete in 12 verses.

The *stotra*, complete in 17 verses and attributed to Śaṅkarācārya, has been published under the title *Kālyaparādhabhañjanastotra* in the *Stavakavacamālā* (Basumati Sahitya Mandir edition, pp. 484–487).

Colophon :—

इति गुप्तसाधनतन्त्रे हरगौरीसंवादे अपराधभञ्जनस्तोत्रं सम्पूर्णम् ।

6741.

4706C. भगवच्छिवस्तोत्रम् । *Bhagavacchivastotra.*

Substance, country-made yellow paper. 13 × 4½ inches. Folium, 1 (marked 21). Lines, 5 in all. Extent in ślokas, 5. Character, Bengali. Appearance, old. Complete.

The *stotra* consists of an enumeration of twelve names of Śiva.

Beginning :—

प्रथमे च महादेवो द्वितीये च महेश्वरः ।
तृतीये शङ्करः प्रोक्तश्चतुर्थे वृषभध्वजः ॥

Colophon :—

इति रुद्रयामले भगवच्छिवस्तोत्रं समाप्तम् ।

6742.

9491. नीलकण्ठस्तोत्रम् । *Nīlakaṇṭhastotra.*

Substance, machine-made paper. 8 × 3 inches. Folium, 1. Lines, 17 in all. Extent in ślokas, 20. Character, Nāgara. Appearance, good. Complete.

The hymn which is assigned to the *Ḍāmareśvara Tantra* is of the type of a mālāmantra.

Beginning :—

ॐ अस्य श्रीनीलकण्ठस्तोत्रस्य ब्रह्मऋषिरनुष्टुप्छन्दः श्रीनील-कण्ठः सदाशिवो देवता ब्रह्मबीजं पार्व्वती शक्तिः ममाभीष्टसिद्ध्यर्थे कायजीवरक्षार्थे श्रीनीलकण्ठस्तोत्रपाठे विनियोगः । ॐ नमो नीलकण्ठाय श्वेतशरीराय सर्पालङ्कारभूषिताय......

6743.

2438. शिवसहस्रनामावलिः । *Śivasahasranāmāvali.*

Substance, country-made paper. 5½ × 3 inches. Folia, 1–23. Lines, 7. Extent in ślokas, 150. Character, Nāgara. Date, Saṃvat 1866. Appearance, discoloured and worm-eaten. Complete.

This hymn, which is in prose, contains names in the dative case with the word *namaḥ* understood.

Beginning :—

ॐ हिरण्यबाहवे नमः सेनान्ये° दिक्पतये° ......

Colophon :—

इति श्रीब्रह्मयामले शिवसहस्रनामावलिः सम्पूर्णास्तु ।

Post-colophon Statement :—

संवत् १८६६ शाके १७३१ विक्रमनामसंवत्सरे दक्षिणायने कार्त्तिककृष्णसप्तम्यां पुनर्वसुनक्षत्रे साध्ययोगे तद्दिने पुस्तकं समाप्तमस्तु । शुभं भवतु । लेखक चिमणाजी जाधव श्रीरङ्गाबाद दक्षिणदिशा हाजिवालस्य श्रीविश्वेश्वरचरणे तत्परमस्तु ।

6744.

3930. परमशिवसहस्रनामस्तोत्रम् । *Paramaśivasahasranāmastotra.*

Substance, country-made paper. 17½ × 4 inches. Folia, 1–3 (of which Fol. 3 is of a smaller size). Lines, 10, 11. Extent in ślokas, 100. Character, Bengali. Appearance, discoloured. Complete.

Beginning :—

देव्युवाच ।

ॐ देवदेव महादेव भागलिङ्ग कृपामय ।
यत्ते नामानि गुह्यानि पवित्राणि शुभानि च ॥
तन्मे कथय मे देव यदि स्नेहोऽस्ति मां प्रति ॥

श्रीशिव उवाच ।

तानि ते कीर्त्तयिष्यामि भुक्तिमुक्तिकराणि च ।
गोप्यानि सर्व्वतन्त्रेषु न देयानि पृथक् जने ॥

अस्य श्रीशिवनामसहस्रस्य ब्रह्मऋषिर्गायत्रीच्छन्दः परमहंस-शिवो देवता सर्व्वार्थसिद्धये शिवसहस्रनामपाठे विनियोगः ।

ॐ भवो विश्वेश्वरश्चैव विघ्नराजो विनायकः ।
शिवोत्तमो विघ्नकारी विघ्नराड् गणनायकः ॥
एकदन्तो द्विदन्तश्च गजवक्त्रो निरञ्जनः ।
कपर्द्दी दीर्घवक्त्रश्च तथा सर्व्वगतः प्रभुः ॥

Colophon:—

इति उमायामले हरगौरीसंवादे परमशिवसहस्रनामस्तोत्रं समाप्तम् ।

6745.

1885. **वटुकभैरवस्तोत्रम् ।** *Vaṭukabhairavastotra.*

Substance, country-made paper. 9×4 inches. Folia, 8. Lines, 9. Extent in ślokas, 60. Character, Nāgara. Appearance, old and worm-eaten. Complete.

Colophon:—

इति श्रीरुद्रयामले हरगौरीसंवादे आपदुद्धारवटुकभैरवस्तव-राजः सम्पूर्णः ।

This is a well-known hymn, printed in various collections of *stotras*, enumerating 108 names of Bhairava. Different MSS assign it to different works, e.g., *Viśvasāra*, *Viśvasāroddhāra*, and *Rudrayāmala* which are represented sometimes as independent works while sometimes one is represented as a part of another.

6746.

5065. *Vaṭukabhairavastotra.*

Substance, country-made paper. 13½ × 2½ inches. Folia, 3. Lines, 7. Extent in ślokas, 60. Character, Bengali. Appearance, old. Complete.

Colophon:—

इति विश्वसारोद्धारे आपदुद्धारकल्पे भैरवस्तवराजः समाप्तः ।

6747.

8957. *Vaṭukabhairavastotra.*

Substance, country-made paper. 9½ × 4½ inches. Folia, 7. Lines, 10. Extent in ślokas, 60. Character, Nāgara. Date, Saṃvat 1901. Appearance, fair. Complete.

Colophon:—

इति श्रीरुद्रयामले तन्त्रे विश्वसारोद्धारे आपदुद्धारकवटुक-भैरवस्तोत्रम् ।

Post-colophon Statement:—

सं १९०१ भाद्र वदि ५ सोमे ।

6748.

10681. *Vaṭukabhairavastotra.*

Substance, country-made paper. 17 × 4½ inches. Folia, 2. Lines, 9. Extent in ślokas, 60. Character, Bengali. Date, 1771 S.E. Appearance, fair. Complete.

Colophon:—

इति विश्वसारतन्त्रे आपदुद्धारो नाम वटुकभैरवस्तवः समाप्तः ।

Post-colophon Statement (In Nāgarī script) :—

ग्रन्थाध्यक्ष श्रीमद्वेचारामचाणदारस्य तनय श्रीराखालदास-शर्म्मणेन लिखितं । खिदिरपुर, कलिकाता ।

(In Bengali script) शकाः १७७१ फाल्गुन २६ ।

6749.

11222. *Vaṭukabhairavastotra.*

Substance, machine-made modern paper. 8 × 4½ inches. Folia, 11. Lines, 7. Extent in ślokas, 60. Character, Nāgara. Appearance, good. Complete.

Colophon :—

इति विश्वसारोद्धारे रुद्रयामले वटुकभैरवस्तोत्रं समाप्तम् ।

The *stotra* is followed by the first three verses of the *Gurvaṣṭaka* of Śaṅkarācārya and three leaves containing a portion of a work in Hindi.

6750.

7861. वटुकभैरववकारादिसहस्रनामस्तोत्रम् । *Vaṭuka-bhairavavakārādisahasranāmastotra.*

Substance, country-made paper. 10½ × 4½ inches. Folia, 1–10. Lines, 8. Extent in ślokas, 120. Character, Nāgara. Date, Saṃvat 1895. Appearance, fair. Complete.

Beginning :—

ईश्वर उवाच ।

कैलासे स्थितमाविष्टं सर्व्वदा तु प्रवासकम् ।

त्रैलोक्यत्रायकं देवं पार्व्वतीवरशङ्करम् ॥ १ ॥

पार्व्वत्युवाच ।

कैलासे सुखमासीनं देवदेवं जगद्गुरुम् ।

जगतामुपकाराय पार्व्वती पृच्छते शिवं ॥ २ ॥

Colophon :—

इति श्रीविश्वसारोद्धारे रुद्रयामले तन्त्रे देवीश्वरसंवादे वटुक-
भैरववकारादिसहस्रनामस्तोत्रं समाप्तम् ।

Post-colophon Statement :—

संवत् १८६५ आषाढ शुक्लतिथौ ८ शनौ विश्वरौलीमध्ये राजा-
छत्रसाहिसन्निधौ विद्याधरद्विवेदेन लिखितं स्वार्थं परार्थं च ।

6751.

2441. शिवकवचम् । *Śivakavaca.*

Substance, country-made paper. 3½ × 2½ inches. Folia, 1–15. Lines, 5-6. Extent in ślokas, 45. Character, Nāgara. Appearance, good. Incomplete.

The Kavaca has been published in *Stavakavacamālā* (Basumati Press edition, pp. 1042–51) and *Bṛhatstotra-ratnākara* (Bombay, 1932, pp. 93–100).

6752.

5209. माहेश्वरकवचम् । *Māheśvarakavaca.*

Substance, country-made paper. 13 × 3½ inches. Folia, 2. Lines, 8. Extent in ślokas, 35. Character, Bengali. Appearance, good. Complete.

The Kavaca has been published in the *Stavakavaca-mālā* (Basumati Press edition, pp. 1054–7).

6753.

10983. शरभेश्वरकवचम् । *Śarabheśvarakavaca.*

Substance, country-made paper. 7 × 3½ inches. Folia, 2–10. Lines, 7. Extent in ślokas, 120. Character, Nāgara. Appearance, fair. Incomplete.

The *Kavaca* agrees with that occurring in MSS described under Nos. 5895 and 6485 above.

The deity is thus described in the beginning of the *Kavaca* :—

रक्ताभं सुप्रसन्नं त्रिनयनममृतोन्मत्तभावाभिरामं
कारुण्याम्भोधिमीशं वरदमभयदं चन्द्ररेखावतंसम् ।
शश्वद्ध्यानाखिलाशाप्रतिहतविधिना भासयन्नात्मभावं
सर्वेषां शालुवेशं प्रणतभयहरं पक्षिराजं नमामि ॥

6754.

8665. अघोरकवचम् । *Aghorakavaca.*

Substance, machine-made paper. 11½ × 5½ inches. Folia, 4-5. Lines, 12. Extent in ślokas, 15. Character, Nāgara. Date, Saṃvat, 1881. Appearance, good. Complete.

The earlier portion of the MS gives mantras of the deity Aghora-Rudra. This Kavaca is not found in the MS of the *Ākāśabhairavakalpa* (5895 above).

Beginning :—

श्रीदेव्युवाच ।
देवदेव महादेव सच्चिदानन्द शाश्वत ।
त्वत्तः श्रुतमशेषं तु सर्वेषां कवचं पुरा ॥
अघोरेशस्य कवचं वद मे करुणानिधे ।

Colophon:—

इति श्रीआकाशभैरवकल्पे अघोरकवचं सम्पूर्णं समाप्तम् ।

Śaṅkarācārya.

6755.

9953. **कालभैरवाष्टकम् ।** *Kālabhairavāṣṭaka.*

Substance, country-made paper. 10 × 3½ inches. Folium, 1. Lines, 17 in all. Extent in ślokas, 10. Character, Nāgara. Appearance, old. Complete.

The hymn is published in popular collections of *stotras* : *Bṛhatstotraratnākara* (Bombay, 1932, pp. 130-1), *Stotraratnākara* (Madras, 1927, I. pp. 143-4), etc.

Post-colophon Statement (in a later hand):—

शुभं भूया[त्] । सम्वत् १५५० १७५४ मासोत्तमे मासे पौषे ।

6756.

2850. **शिवभुजङ्गप्रयातम् ।** *Śivabhujaṅgaprayāta.*

Substance, country-made paper. Folium, 1. 14 × 3 inches. Lines, 10 + 11. Character, Bengali. Appearance, old and discoloured. Complete in 16 verses.

Though stated to be complete it contains a selection of 15 verses from the latter half of the hymn as published in the *Stotraratnākara* (Madras, 1927, I. 127–131). It begins from verse 19 of the printed edition and ends in verse 39 and has an additional verse (No. 15 in the MS) not found in the printed edition.

Along with the *stotra* is found a *Bhavānyaṣṭaka* attributed to Śaṅkarācārya which agrees with the

Durgāstavarāja (*Stavakavacamālā*, Basumati Press edition, pp. 610–2) assigned to the *Viśvasāvāratantra.*

6757.

2150. [मृत्युञ्जयमानसिकपूजास्तोत्रम् । *Mṛtyuñjaya-mānasikapūjāstotra.*]

Substance, machine-made paper. 6 × 4 inches. Folia, 1–6. Lines, 8. Character, Nāgara. Appearance, fair. Incomplete.

The present MS has been described in L. X. 4149 under the title *Mṛtyuñjayamānasapūjāvidhi*. It runs up to the middle of verse 29 of the *stotra* which has been published in the *Works of Sankaracharya* (Vanivilas Press, Srirangam, Vol. 17, pp. 105–115).

III. VIṢṆU.

6758.

3931. विष्णुसहस्रनाम । *Viṣṇusahasranāma.*

Substance, country-made yellow paper (the first three folia being white paper of a slightly smaller size, probably written by a different hand). 16½ × 3½ inches. Folia, 1–6. Lines, 8–10. Extent in ślokas, 210. Character, Bengali. Date, Śaka 1778. Appearance, good. Complete.

This is different from the well-known *Viṣṇusahasranāma* belonging to the Mahābhārata.

Beginning:—

श्रीदेव्युवाच ।

भगवन् सर्व्वमन्त्राश्च भवता मे प्रकाशिताः ।
चतुःषष्टिश्च तन्त्राणि मातृकामुत्तमानि च ॥
कलापदं कलासारं तथान्यत् कुब्जिकामतम् ।
नामान्तरञ्च वीणाख्यं तोतलं तोतलोत्तरम् ॥
पञ्चामृतं रूपभेदं सिद्धयोगेश्वरीमतम् ।
सुरूपिकामतं देव रूपिकामतमेव च ॥
सर्ववीरमतं देव विमलामतमेव च ।
अघोरेशं भैरवीशं विशुद्धेश्वरमेव च ॥
एवमेतानि गुह्यानि तन्त्राण्यपि च कोटिशः ।
भवतोक्तानि मे देव सर्वज्ञानमयानि च ।
विष्णोर्नामसहस्रञ्च मया दृष्टं मुहुर्मुहुः ॥
न कथ्यते कथं देव जगन्मोक्षप्रदायकम् ।
... ...

अस्य श्रीविष्णोर्नामसहस्रस्य निरञ्जनपरमपुरुष ऋषिर्गायत्री-
च्छन्दो भगवानाद्यो विष्णुर्देवता चतुर्वर्गसिद्धौ विनियोगः ॥ ॐ
ॐकारः कामरूपश्च श्रींकारः कमलापतिः ।
ह्रींकारः श्यामलाङ्गश्च क्लीः कुवलमन्त्रविः ॥

Colophon :—

इति कुलानन्दसंहितायां चत्वारिंशत्साहस्र्यां भैरवभैरवीसंवादे महाप्रकृतिनिरतं श्रीविष्णोर्नामसहस्रं समाप्तम् ।

Post-colophon Statement :—

लिपिरियं श्रीरामतारकदेवशर्म्मणः । वीरभूमौ सिउडिग्रामे त्वरया यत्नेन लिखितमिति । शकाब्दाः १७७८ । ज्यैष्ठस्य २२ द्वाविंशति दिवसे ।

6759.

10820. गोपालसहस्रनामस्तोत्रम् । *Gopālasahasra-nāmastotra.*

Substance, country-made yellow paper. 13 × 4½ inches. Folia, 1–11 (with folia 2-3 of a smaller size inserted later on). Lines, 9. Extent in ślokas, 300. Character, Bengali. Appearance, good. Complete.

The stotra, which is assigned to the *Sammohanatantra*, agrees with the one published in the *Stotraratnākara* (Madras, 1927, Vol. I, pp. 508–528) and not with the one published in the *Stavakavacamālā* (Calcutta, B.S. 1334, pp. 1128–1143). The matter contained in Folia 2-3, constituting the beginning of the stotra proper in the present MS, is absent in the printed edition.

6760.

3948. *Gopālasahasranāmastotra.*

Substance, country-made paper. 8½ × 4 inches. Folia, 1–21. Lines, 8. Extent in ślokas, 300. Character, Nāgara. Appearance, good. Complete.

Though assigned to the same Tantra the stotra contained in the present MS has only partial agreement with

that in the previous MS. Fol. 1–12A of the present MS generally agree with Fol. 1–7A of the preceding one.

6761.

4279B. **नरसिंहसहस्रनामस्तोत्रम् ।** *Narasiṃha-sahasranāmastotra.*

Substance, palm leaf. 13 × 1 inches. Folia, 84–97. Lines, 4, 5. Extent in ślokas, 280. Character, Udiya. Appearance, fair. Complete.

The stotra, assigned to the *Nṛsiṃhapurāṇa*, has been published in the *Stotraratnākara* (Madras, 1927, Vol. I, pp. 418–443).

6762.

8666C. **नृसिंहकवचम् ।** *Nṛsiṃhakavaca.*

Substance, country-made paper. 12 × 7 inches. Folia, 2. Lines, 13. Extent in ślokas, 45. Character, Nāgara. Appearance, old. Complete.

This does not agree with the Kavaca popular in Bengal and assigned to the *Brahmasaṃhitā*.

Beginning :—

... ...

ॐ नमस्कृत्य गुणाधीशं सर्वविघ्ननिवारकम् ।
नृसिंहकवचम् वक्ष्ये प्रह्लादेनोदितं पुरा ।
सर्वरक्षाकरं पुण्यं सर्वोपद्रवनाशनम् ।
सर्वसम्पत्करं चैव स्वर्गमोक्षप्रदायकम् ।

Colophon :—

इति श्रीब्रह्माण्डपुराणे प्रह्लादविरचितं नृसिंहकवचं समाप्तम् ।

Post-colophon Statement :—

श्रीनृसिंहकवचं लिखितं जयन्तीदासेन विप्रेण ज्येष्ठे मासे शुक्ले पक्षे सप्तम्यां रविवासरे पठनार्थं नारायणदाससाधुवर्यस्य ।

6763.

9654. *Nṛsiṃhakavaca.*

Substance, country-made paper. 13 × 5 inches. Folium, 1. Lines, 7 in all. Extent in ślokas, 10. Character, Nāgara. Appearance, fair. Complete.

This is in mixed Hindi and Sanskrit. This is followed by extracts in Hindi pertaining to Tantric rituals.

Colophon :—

इति श्रीनृसिंहपुराणे ब्रह्मब्रह्मनारदप्रह्लादसंवादे श्रीनृसिंहजयति सम्पूर्णम् ।

6764.

10187A. हयग्रीवसहस्रनामस्तोत्रम् । *Hayagrīva-sahasranāmastotra.*

Substance, country-made paper. 7 × 3 inches. Folia, 1–13. Lines, 10. Extent in ślokas, 175. Character, Nāgara. Appearance, old. Complete.

Another MS of the hymn is described in L. VIII. 2607. The hymn does not agree with the one of the same name published in the *Stotraratnākara* (Madras, 1927, Vol. I, pp. 305ff). The names are here arranged in alphabetical order from verse 34 (Fol. 5A).

Colophon :—

इति श्रीमहादेवरहस्ये तन्त्रे हरपार्वतीसंवादे हयग्रीवसहस्रनामस्तोत्रं संपूर्णम् ।

Post-colophon Statement :—

संवत् १८९० ।

6765.

2456. रामसहस्रनामस्तोत्रम् । *Rāmasahasranāmastotra.*

Substance, country-made paper. 9½ × 4½ inches. Folia, 11. Lines, 9–11. Extent in ślokas, 250. Character, Nāgara. Appearance, fair. Complete.

The present MS has been described in L. X. 4225. The names of Rāma are here arranged in alphabetical order. The hymn, which is assigned to the *Rudrayāmala*, has been published in the *Stavakavacamālā* (Calcutta, 1334 B.S., pp. 1110–1128).

6766.

3933. *Rāmasahasranāmastotra.*

Substance, country-made paper. 10½ × 4 inches. Folia, 15. Lines, 8. Extent in ślokas, 250. Character, Bengali. Date, Śaka 1760. Appearance, fair. Complete.

Same as above.

6767.

9622. *Rāmasahasranāmastotra.*

Substance, country-made paper. 9½ × 4 inches. Folia, 1–17. Lines, 8. Extent in ślokas, 250. Character, Nāgara. Date, Saṃvat 1826. Appearance, fair. Complete.

Same as above.

Post-colophon Statement :—

श्रीसंवत् १८२६ समय मार्गशीर्ष शुक्ल २ शुभे ।

6768.

3934. *Rāmasahasranāmastotra.*

Substance, machine-made modern paper. 12 × 3½ inches. Folia, 9. Lines, 6–7. Extent in ślokas, 200. Character, Bengali. Date, Śaka 1759. Appearance, fair. Complete.

The stotra proper, without the introductory or concluding portions, has been published in the *Stotraratnākara* (Madras, 1927, Vol. I, pp. 455–67) which does not refer to its source. MSS of the stotra described in *Mad.* (XVII. 8964ff) assign it to the *Liṅgapurāṇa.*

Beginning :—

अथ श्रीरामसहस्रनामस्तोत्रम् ।

एकदा सुखमासीनौ पार्व्वतीपरमेश्वरौ ।
अन्योन्याश्लिष्टबाहू तौ जगद्धेतू जगद्गुरू ॥
... ...
पार्वती परिपप्रच्छ तदा धर्मानगुक्रमात् ॥

श्रीपार्व्वत्युवाच ।

मन्नाथ जगतां नाथ सर्व्वज्ञ परमेश्वर ।
त्वत्प्रसादान्मया ज्ञातं धर्मशास्त्रमनुत्तमम् ॥
प्रायश्चित्तन्तु पापानां निष्कृतिं वक्तुमर्हसि ॥

श्रीमहादेव उवाच ।

अथ वक्ष्यामि ते देवि रामनामसहस्रकम् ।
शृणुष्वैकमनाः स्तोत्रं गुह्यात् गुह्यतरं महत् ॥

Colophon :—

इति लिङ्गागमतन्त्रे उमामहेश्वरसम्वादे श्रीरामसहस्रनामस्तोत्रं समाप्तम् ।

Post-colophon Statement :—

लिपिरियं श्रीरामतारखदेवशर्मणः । शकाब्दाः १७५६ । ७ । १२ ।

6769.

1719. रकारादिरामसहस्रनामस्तोत्रम् । *Rakārādirāma-sahasranāmastotra.*

Substance, country-made paper. 9×4 inches. Folia, 1–11. Lines, 10. Extent in ślokas, 210. Character, Nāgara. Date, Saṃvat 1884. Appearance, good. Complete.

A MS of the work is described in Oxf. No. 152.

Beginning :—

श्रीदेव्युवाच ।

देवदेव महादेव भक्तानुग्रहकारक ।

त्वत्तः श्रुतं मया पूर्व्वं मन्त्राणां शतकोटयः ॥ १ ॥

... ...

... ...

रहस्यं रामचन्द्रस्य रकाराद्यक्षरपूर्व्वकम् ।

नामसहस्रकं ब्रूहि यद्यहं तव वल्लभा ॥ ८ ॥

... ...

Fol. 2B, ॐ रामो रमाकरो दीप्तो रक्तनेत्रो रमापतिः ।

रत्नभूमिविहारी च रक्तपादोऽरुणच्छविः ॥ १४ ॥

Colophon :—

इति श्रीब्रह्मयामले हरिप्रशंसायां उमामहेश्वरसंवादे रकारादि-श्रीरामसहस्रनामस्तोत्रं संपूर्णम् ।

Post-colophon Statement :—

मीति वैशाखसुदी ८ शुक्रवार संमत् १८८४। इदं पुस्तकं
स्वहस्ते लीख्यीतं मीसि शिवलाल। पठनार्थं भजराम।

6770.

3276. *Rakārādirāmasahasranāmastotra.*

Substance, country-made paper. 10×4½ inches. Folia, 1–10. Lines, 10–12. Extent in ślokas, 210. Character, Nāgara. Appearance, discoloured. Complete.

Post-colophon Statement :—

इदं पुस्तकं धारपुरे इत्युपनामकगणेशेन लिखितम्। स्वार्थं
परार्थं वा।

6771.

3928. *Rakārādirāmasahasranāmastotra.*

Substance, country-made paper. 10½×4 inches. Folia, 1–11. Lines, 9. Extent in ślokas, 210. Character, Bengali. Date, Śaka 1757. Appearance, fair. Complete.

Post-colophon Statement :—

लिपिरियं श्रीरामतारणदेवशर्मणः शकाब्दाः १७५७।५।१२।

6772.

9817. *Rakārādirāmasahasranāmastotra.*

Substance, country-made paper. 8½×5 inches. Folia, 1–14. Lines, 8-9. Extent in ślokas, 210. Character, Nāgara. Appearance, fair. Complete.

6773.

3234B. रामस्तवराजः । *Rāmastavarāja.*

Substance, country-made paper. 10⅜ × 4⅛ inches. Folia, 3A–8B. Lines, 10–12. Extent in ślokas, 100. Character, Nāgara. Appearance, fair. Complete.

The hymn which is stated to belong to the *Sanatkumārasaṃhitā* has been printed in *Bṛhatstotraratnākara* (Nirnayasagar Press, pp. 236–244) and *Stotraratnākara* (V. Ramaswamy Sastrulu & Sons, Madras, Vol. II, pp. 510–20).

Post-colophon Statement :—

इदं पुस्तकं धारपुरे इत्युपनामक काशी शास्त्रीण लिखितम् ।

6774.

3234A. रामकवचम् । *Rāmakavaca.*

Substance, country-made paper. 10⅜ × 4⅛ inches. Folia, 1–3A. Lines, 9–12. Extent in ślokas, 40. Character, Nāgara. Appearance, fair. Complete.

Beginning :—

ॐ पार्व्वत्युवाच ।

भगवन् देवदेवेश सर्व्वदेवनमस्कृत ।
सर्व्वं मे कथितं देव राममन्त्रं विशेषतः ॥
त्रैलोक्यमोहनं नाम कवचं पूर्व्वसूचितं ।
कथयस्व महादेव यद्यहं तव वल्लभा ॥

श्रीमहादेव उवाच ।

शृणु वक्ष्यामि देवि त्वं कवचं परमाद्भुतम् ।
सर्व्वस्वगोपनं गुह्यं ब्रह्ममन्त्रौघविग्रहम् ॥

ॐ अस्य श्रीरामत्रैलोक्यमोहनकवचस्य ब्रह्मा ऋषिः गायत्री-
छन्दः श्रीरामचन्द्रो देवता मम चतुर्वर्गसाधने जपे विनियोगः ।

Colophon:—

इति श्रीब्रह्मयामले गौरीतन्त्रे उमामहेश्वरसंवादे त्रैलोक्यमोहनं
नाम कवचं समाप्तम् । सम्पूर्णम् ॥

Post-colophon Statement:—

संवत् १८८७ शके १७५२ ।

6775.

9846. राधास्तवराजः । *Rādhāstavarāja.*

Substance, country-made paper. 7¼×4 inches. Folia, 5. Lines, 8. Extent in ślokas, 35. Character, Nāgara. Appearance, discoloured. Complete.

This is only a collection of names and epithets of Rādhā.

Beginning:—

ध्यायेन्नीलाम्बरी श्यामा गौरवर्णा वराङ्गना ।
वेदगुह्या गुणातीता राधा कृष्णसमन्विता ॥ १ ॥
मोहिनी सुन्दरी बाला रसरूपा हरिप्रिया ।
श्रीकृष्णवल्लभा राधा पुरुषोत्तमधीमता ॥ २ ॥

End:—

पठिता कृष्णसंयुक्ता हसिता वृषभानुजा ।
राधिका राधिता राधा राधिका कृष्णदेवता ॥ ३४ ॥

Colophon:—

इति श्रीगौतमीतन्त्रे श्रीकृष्णेनोक्तः श्रीराधास्तवराजः समाप्तः ।

6776.

377. अपराजितास्तोत्रम् । *Aparājitāstotra.*

Substance, country-made paper. 13 × 2½ inches. Folia, 4. Lines, 4, 5. Extent in ślokas, 40. Character, Bengali. Appearance, good. Complete.

The stotra which is assigned to the *Viṣṇudharmottara* consists of *mālāmantras* addressed to Vaiṣṇava as well as other deities. It has been published in the *Stavakavaca-mālā* (Calcutta, 1334 B.S., pp. 700–5).

6777.

9316. सुदर्शनमन्त्रः । *Sudarśanamantra.*

Substance, country-made paper. 9 × 3½ inches. Folia, 3. Lines, 6. Extent in ślokas, 20. Character, Nāgara. Appearance, good. Incomplete.

This contains a mālāmantra (Fol. 1-2B) of Sudarśana, the disc of Nārāyaṇa, as also an incomplete mālāmantra (Fol. 2B–3B) of Nṛsiṃha together with a description of the preliminary rites required for the repetition of the mantras.

6778.

11255. हनुमच्छान्तिकस्तोत्रम् । *Hanūmacchāntikastotra.*

Substance, country-made paper. 9 × 3½ inches. Folia, 1–3. Lines, 5. Extent in ślokas, 12. Character, Nāgara. Appearance, good. Complete.

Beginning :—

ॐ गौर्य्युवाच ।

भगवन् सर्व्वधर्मज्ञ सर्व्वशास्त्रविशारद ।

हनुमच्छान्तिदं स्तोत्रं श्रोतुमिच्छामि साम्प्रतम् ॥ १ ॥

शिव उवाच ।

शृणु देवि प्रवक्ष्यामि शान्तिस्तोत्रमनुत्तमम् ।
यस्य प्रसादमात्रेण भवेच्छान्तः कपीश्वरः ॥ २ ॥
केशरिनन्दनं वीरं शान्तिधर्मपरायणम् ।
कौलमार्गप्रदातारं त्वाञ्जनेयं नमाम्यहम् ॥ ३ ॥

Colophon :—

इति श्रीफेत्कारिणीतन्त्रे हनुमच्छान्तिकं स्तोत्रं समाप्तम् ।

6779.

3084. वडवानलस्तोत्रम् । *Vaḍavānalastotra.*

Substance, machine-made paper. 8 × 4 inches. Folia, 1–4. Lines, 7. Extent in ślokas, 40. Character, Nāgara. Date, Saṃvat 1943. Appearance, good. Complete.

This stotra of Hanumat which is of the type of a mālāmantra is printed in *Bṛhatstotraratnākara* (Bombay, 1927, pp. 272-3) where it is attributed to Vibhīṣaṇa.

Colophon :—

इति श्रीसुदर्शनसंहिता[यां] वडवानलस्तोत्रं संपूर्णम् ।

Post-colophon Statement :—

संवत् १९४३ मी॰ चइत वदी ९ शुक्रवार ।

6780.

9220. हनुमत्कवचम् । *Hanumatkavaca.*

Substance, country-made paper. 10½ × 4½ inches. Folia, 1–7. Lines, 11. Extent in ślokas, 150. Character, Nāgara. Date, Saṃvat 1912. Appearance, fair. Complete.

Beginning:—

श्रीपार्वत्युवाच ।

सदा शिवकर स्वामिन् स्वानद प्रियकारक ।
कवचादि मया सर्वं देवानां संश्रुतं प्रिय ॥ १ ॥
इदानीं श्रोतुमिच्छामि कवचं करुणानिधे ।
वायुसूनोर्वरं येन नान्यदन्वेषितं भवेत् ॥ २ ॥

Colophon:—

इति श्रीरुद्रयामले ईश्वरपार्वतीसंवादे हनूमत्कवचं सम्पूर्णम् ।

Post-colophon Statement:—

संवत् १९१२ । मार्ग शु १२ लि गौरीदत्तेन स्वार्थम् ।

Śaṅkarācārya.

6781.

7569. चर्पटपञ्जरस्तोत्रम् । *Carpaṭapanjarastotra.*

Substance, country-made paper. 10½×4½ inches. Folia, 1. Lines, 13+12. Extent in ślokas, 20. Character, Nāgara. Appearance, fair. Complete.

This is a well-known stotra printed in various collections of stotras like the *Bṛhatstotraratnākara* (pp. 341–3).

Post-colophon Statement:—

सं १८४८ मि । ज्ये । सुद १३ पना वाचनार्थम् ॥

6782.

5976B. मानसपूजा । *Mānasapūjā.*

Substance, country-made paper. 9½×8 inches. Folium 1 (the last in the MS). Character, Nāgara. Date, Saṃvat, 1831. Appearance, old. Complete in 4 verses.

Beginning :—

रत्नैः कल्पितमासनं हिमजलैः स्नानञ्च दिव्याम्बरं
नानारत्नविभूषितं मृगमदामोदाङ्कितं चन्दनम् ।
जातीचम्पकबेतकीविरचितं पुष्पञ्च धूपं तथा
देयं देव दयानिधे तव विभो संस्थिद्भवे तुष्यताम् ॥

Colophon :—

इति श्रीशङ्कराचार्यविरचितमानसीपूजा समाप्ता ।

The colophon is followed by the following verse:—

या प्रीतिर्विदुरार्पिते मुररिपो कुन्त्यर्पिते यादृशी
या गोवर्धनमूर्धनि पृथ्विके स्तन्ये यशोदार्पिते ।
भारद्वाजसमर्पिते + + + + दत्तेधरे योषितां
या प्रीतिर्मुनिपत्नीभक्तिरचितां तथापि तां तां कुरु ॥

6783.

6076B. *Mānasapūjā.*

Substance, country-made paper. 8½×6 inches. Folium, 1 (the last in the MS). Character, Nāgara. Appearance, old. Complete in 3 verses.

Dāsadāsa.

6784.

7848. जानकीविरहसम्भवमन्त्रराजस्तोत्रम् । *Jānakī-virahasambhavamantrarājastotra.*

Substance, country-made paper. 11×4½ inches. Folia, 1–11. In Tripāṭha form. Character, Nāgara. Date, Saṃvat 1919. Appearance, fair. Complete.

The stotra is accompanied by a commentary by the author himself. The stotra which is complete in 20 verses is addressed to Jānakī, consort of Rāma.

Beginning :—

श्रीरामचन्द्रहितवायुसुतं प्रणम्य
श्रीजानकीचरणकञ्जरतिप्रदञ्च ।
यत्नकृतं विरहसम्भवमन्त्रराजं
सीतापतेः शरणदं शिवदं प्रकुर्वे ॥ १ ॥

... ...

मातर्विश्वविभूषणं सुरवरं प्रत्यापयिष्यत्वेति वा
स्वर्गं कामयतेऽर्भकोऽयममलः श्रान्तः क्षुधार्तश्च भोः ।
भुङ्क्ते मामनुशासनं प्रभवतः प्राप्यैव देशान्तु रे
प्राणा उत्कलयन्ति मे यदि पुनर्नायास्यसि त्वं च माम् ॥ ४ ॥

Beginning of the Commentary :—

... ... रामदासकृतं श्रीजानकीविरहाग्निसोद्भवमन्त्रराजं तत्तिलकमहं रामदासजनः करिष्ये ।

End :—

मा रोदिषि त्वं स्मरविन्दनेत्र
क्षिप्रं मदीयं पिब वत्स दुग्धम् ।
कुर्वन् स्वकार्यं विहरस्व तावन्-
मत्वा वचो मे पुनरेहि मा त्वम् ॥ १९ ॥
श्रीजानकीविरहसम्भवमन्त्रराजम्
अज्ञाननाशनमहद्धरिरूपरूपम् ।
श्रीरामदासरचितं परिभावयन्तु
हृद्यं विचार्य च मनः खलु भावुका हे ॥ २० ॥

Colophon :—

इति [श्री]महारामदासविरचितं श्रीजानकीविरहसम्भवमन्त्रराज-स्तोत्रं सम्पूर्णम् ।

Colophon of the Commentary :—

इति श्रीमहासदासजनकृतं श्रीजानकीविरहसम्भवमन्नराज-तिलकं समाप्तम् ।

Post-colophon Statement :—

सम्वत् १९१९ । आश्विनकृष्णतिथौ षष्ठ्यां ६ रवौ विद्याधरेण लिखितं काश्याम् ।

6785.

9947. कार्तवीर्यकवचम् । *Kārtavīryakavaca.*

Substance, country-made paper. 12¼ × 5 inches. Folia, 1–6. Lines, 14. Extent in ślokas, 200. Character, Nāgara. Appearance, fair. Complete.

The *kavaca* which is assigned to the Uḍḍāmaratantra is printed in *Stavakavacamālā* (Calcutta, 1334 B.S., pp. 884–98). A few lines, found after the conclusion of the *kavaca*, describe the procedure of muttering the mantra of Kārtavīrya.

6786.

9151. वज्रपञ्जरसूर्यकवचम् । *Vajrapañjarasūryakavaca.*

Substance, country-made paper. 12 × 5½ inches. Folia, 1–3. Extent in ślokas, 75. Character, Nāgara. Date, Saṃvat 1869. Appearance, discoloured. Complete.

This constitutes chapter 33 of the Devīrahasya section of the *Rudrayāmala* and agrees with Fol. 117A–120A of a complete MS of the latter described under No. 5880 above.

Beginning :—

श्रीश्वर उवाच ।

यो देवदेवो भगवान् भास्करो महसां निधिः ।
गायत्रीनायको भास्वान् सवितेति प्रगीयते ॥ १ ॥
तस्याहं कवचं दिव्यं वज्रपञ्जरकाभिधम् ।
सर्व्वमन्त्रमयं दिव्यं मूलविद्यारहस्यकम् ॥ २ ॥
सर्व्वपापहरं देवि दुःखदारिद्र्यनाशनम् ।
महाकुष्ठहरं पुण्यं सर्व्वरोगनिवर्हणम् ॥ ३ ॥
सर्व्वशत्रुसमूहघ्नं संग्रामे विजयप्रदम् ।
सर्व्वतेजोमयं सर्व्वदेवदानवपूजितम् ॥ ४ ॥

End :—

लक्ष्मीवान् जायते देवि सद्यः सूर्य्यप्रसादतः ।
भक्त्या य[श्च] पठेद्देवि कवचं वज्रपञ्जरम् ॥ ४२ ॥
इह लोके श्रियं भुक्त्वा देहान्ते मुक्तिमाप्नुयात् ।

Colophon :—

इति श्रीरुद्रयामले तन्त्रे देवीरहस्ये वज्रपञ्जरसूर्य्यकवचं सम्पूर्णम् ।

Post-colophon Statement:—

शुभमस्तु। संवत् १८६९ पौष १४ शुक्रदिने लिपिकृतमिदम्।

6787.

9438. सूर्यकवचम्। *Sūryakavaca.*

Substance, country-made paper. 9½×4 inches. Folia, 2. Lines, 7. Extent in ślokas, 25. Character, Nāgara. Date, Saṃvat 1887, Śaka, 1752. Appearance, fair. Complete.

This stotra, known as *Trailokyamaṅgala*, is very popular and is found printed in many a collection of stotras.

Post-colophon statement:—

संवत् १८८७ शाके १७५२ शुक्रमासे शुक्लपक्षे लिखितं वन्दी-
दीन दीक्षित।

6788.

2010. शनैश्चरस्तोत्रम्। *Śanaiścarastotra.*

Substance, country-made paper. 8×4½ inches. Folia, 6. Lines, 8. Extent in ślokas, 60. Character, Nāgara. Date, Śaka 1774. Appearance, discoloured. Complete.

The stotra which is in the form of an interlocution between Śani and Daśaratha does not agree with the one printed in *Stotraratnākara* (Madras, 1927, Vol. II, pp. 551-2), *Bṛhatstotraratnākara* (Bombay, 1932, pp. 364-5) and *Stavakavacamālā* (Calcutta, 1330 B.S., pp. 668-9) the last of which attributes it to Daśaratha.

Beginning :—

अस्य श्रीशनैश्चरस्तोत्रमन्त्रस्य ईश्वर ऋषिः अनुष्टुप् छन्दः शनिर्देवता हं बीजं स्वाहा शक्तिः मं कीलकं मम सकलपीडानिरसनार्थं शनैश्चरस्तोत्रजपे विनियोगः ।

Colophon :—

इति श्रीविधानमालायां दशरथप्रोक्तं शनैश्चरस्तोत्रं संपूर्णम् ।

Post-colophon Statement :—

शके १७७४ परिधावीनां संवत्सरे मार्गशीर्षे वद्य प्रतिपद्यां सोमवासरे इदं पुस्तकं ज्योतिर्विदवरवडेकरोपनाम्ना सखारामात्मजबालदैवज्ञेन लिखितम् ।

VI. MISCELLANEOUS.

6789.

1957. बालग्रहस्तवः । *Bālagrahastava.*

Substance, country-made paper. 10 × 5 inches (2 fol.) and 9½ × 4 inches (1 fol.). Folia, 3. Lines, 12, 8. Extent in ślokas, 50. Character, Nāgara. Appearance, fair. Complete.

The present MS was described in L. X. 4045. The hymn invokes various gods and demi-gods for the protection of children.

6790.

8781. गुरुगीता । *Gurugītā.*

Substance, country-made paper. 9 × 4½ inches. Folia, 1–35 of which Fol. 2 is missing. Lines, 5. Extent in ślokas, 200. Character, Nāgara. Date, Saṃvat 1913. Appearance, good. Complete.

The stotra proper begins on Fol. 7B, the previous portion being occupied by a description of the worship of the guru. It is assigned to the *Skandapurāṇa* in the present MS as also in the MSS described in ASB. V. 3935–7, while according to MSS described under No. 6792 below and in CS. V. 18 it belongs either to the *Rudrayāmala* or the *Brahmayāmala*. Though introduced as a *mālāmantra* it is of the type of an ordinary hymn, speaking of the greatness of a guru.

Post-colophon Statement:—

संवत् १९१३ वैशाख शुक्ल १० ।

6791.

5621F. *Gurugītā.*

Substance, palm-leaf. 14 × 1½ inches. Folia, 109–114. Lines, 5. Extent in ślokas, 200. Character, Udiya. Appearance, good. Complete.

The phalaśruti portion (found on Fol. 27ff in the preceding MS) is not found in the present MS.

6792.

156. गुरुगीता । *Gurugītā.*

Substance, country-made yellow paper. 18½ × 3 inches. Folia, 6. Lines, 7–10 on a page. Extent in ślokas, 200. Character, Bengali. Appearance, old. Complete.

The present manuscript has been noticed in L.I. 445.

6793.

2746B. *Gurugītā.*

Substance, machine-made paper. 16 × 3½ inches. Folia, 3B-4A. Lines, 5 in all. Extent in ślokas, 9. Character, Bengali. Appearance, good. Complete.

This speaks of the greatness of the Divine Mother, the supreme Guru.

अथ गुरुगीता ।

श्रीपार्वत्युवाच ।

लोकेश कथ्यतां देव गुरुगीता मयि प्रभो ।

ईश्वर उवाच ।

शृणु तारिणि वक्ष्यामि गीतां ब्रह्ममयीं पराम् ॥

Colophon :—

इति कङ्कालमालिनीतन्त्रे षाड्ङ्गलच्छग्रन्थे श्रीश्रीगुरुगीता सम्पूर्णा ।

6794.

217. गुरुसहस्रनामस्तोत्रम् । *Gurusahasranāmastotra.*

Substance, country-made paper. 13×5 inches. Folia, 1–8. Lines, 8-9. Extent in ślokas, 130. Character, Bengali. Appearance, old. Complete.

The hymn which is in the form of an interlocution between Śiva and Pārvatī is assigned to the *Sammohana-tantra*. The present MS has been described in L. I. 410. Two lines of a *Durgāsahasranāmastotra* are given after the conclusion of the present hymn.

Beginning :—

सूत उवाच ।
कैलासशिखरासीनं चन्द्रखण्डविराजितम् ।
पप्रच्छ विनया[द्] भक्त्या गौरी नत्वा वृषध्वजम् ॥

श्रीदेव्युवाच ।
भगवन् सर्वधर्मज्ञ सर्वशास्त्रविशारद ।
केनोपायेन च कलौ लोकास्ता यान्ति सद्गतिम् ॥

6795.

2788. *Gurusahasranāmastotra.*

Substance, machine-made paper. 12½×4 inches. Folia, 1–6. Lines, 7. Extent in ślokas, 130. Character, Bengali. Appearance, fair. Complete.

Same as above. The present MS has been described in L. X. 4077

Post-colophon Statement :—

श्रीहरिनारायणदेवशर्मणः स्वाक्षरमिदं पुस्तकम् ।

6796.

2780. *Gurusahasranāmastotra.*

Substance, country-made yellow paper. 13 × 3½ inches. Folia, 1–9, of which Nos. 3–6 are missing. Lines, 8. Character, Bengali. Appearance, good. Incomplete.

This is different from the hymn described above.

Beginning :—

श्रीमहादेव उवाच ।

अपरं श्रोतुमिच्छामि कान्ते मत्प्राणवल्लभे ।
स्तोत्रं सहस्रनामाख्यं श्रीगुरोः कुलभैरवि ॥
कृपया कथयेशानि स्तोत्रं परमदुर्लभम् ।
... ...
ॐ नमामि श्रीगुरुब्रह्मा ब्रह्मज्ञानप्रदायकः ।
ब्रह्मज्ञो ब्रह्मदो ब्रह्मा ब्रह्मपद्मोपरिस्थितः ॥

Colophon :—

इति श्रीनिगमयोगसारे सर्वागमोत्तमोत्तमे शिवशक्त्याः संहितायां निगमशास्त्रे सहस्रारे सहस्रनामकथनं एकादशः परिच्छेदः ।

6797.

8963. गुरुस्तवराजः । *Gurustavarāja.*

Substance, country-made paper. 7½ × 4 inches. Folia, 3. Lines, 7. Extent in ślokas, 25. Character, Nāgara. Appearance, good. Complete.

Beginning :—

ॐ ब्रह्मस्थानसरोजमध्यविलसच्छीतांशुपीठस्थितं
स्फूर्जत्सूर्यरुचिं वराभयकरं कर्पूरकुन्दोज्ज्वलम् ।
श्वेतस्रग्वसनानुलेपनयुतं विद्युद्रुचा कान्तया
संश्लिष्टार्धतनुं प्रसन्नवदनं वन्दे गुरुं सादरम् ॥

End :—

पूर्वाशाभिमुखः कृताञ्जलिपुटः श्लोकाष्टकं यः पठेत्
पौरश्चर्यविधिं विनापि लभते मन्त्रस्य सिद्धिं पराम् ।
नो विघ्नैः परिभूयते प्रतिदिनं प्राप्नोति पूजाफलं
देहान्ते परमं पदं निविशते यद् योगिनां दुर्लभम् ॥

Colophon :—

इति श्रीवामकेश्वरतन्त्रे हरगौरीसंवादे गुरुस्तवराजः समाप्तः ॥

6797 A.

9946. गुरुप्रशंसा । *Guruprasaṁsā.*

Substance, country-made paper. 8¼ × 5¼ inches. Folia, 3. Lines, 8 in a page. Extent in ślokas, 40. Character, Nāgara. Appearance, old. Complete.

The name is written in red ink, possibly in a later hand, at the end. It speaks of the greatness of a guru by way of describing the results of showing respect or disrespect to him.

Beginning :—

शान्तिदान्त्यादिहीनाय विषयासक्तचेतसे ।
अर्थिनेऽपि न दातव्यं गुरुणापि कृपालुना ।
अगुप्तायाप्यशिष्याय वक्तव्यं नाधिकारिणे ॥ १ ॥

उक्ते सत्यपि तत्सारो वक्तव्यः सर्व्वथा न हि ।
गुरुभक्त्या विहीनाय सर्व्वदाप्यधिकारिणे ॥ २ ॥
देववद् यो गुरुं पश्येदप्रमत्तोऽधिकारभाक् ।
स एव ब्रह्मविज्ञानं फलवत्प्राप्नुयान्नरः ॥ ३ ॥

End :—

इति ते कथितं ज्ञानं यत् श्वेताश्वतरोवदत् ।
कारणानां विचारेण मायाध्यक्षस्य दर्शनात् ॥ २४ ॥
मुनीनां ब्रह्मविज्ञानसम्पन्नानां महात्मनाम् ।
इतः परं किमन्यत्त्वं श्रोतुमर्हसि सुव्रत ॥ २५ ॥

6798.

3401. गुरुपादुकास्तोत्रम् । *Gurupādukāstotra.*

Substance, country-made paper. 12½ × 4½ inches. Folia, 3. Lines, 10. Extent in ślokas, 90. Character, Bengali. Date, Śaka 1769. Appearance, fair. Complete.

The text is accompanied by an anonymous commentary which generally agrees with the commentary attributed to Durgādāsa, MSS of which are described below. The present MS, however, does not contain the text of and commentary on the *phalaśruti* verse found in all the MSS described below. The introductory verse of the commentary is found only in the present MS.

Beginning of the Stotra :—

ब्रह्मरन्ध्रसरसीरुहोदरे
नित्यलग्नमवदातमद्भुतम् ।
कुण्डलीविवरकाण्डमण्डितं
द्वादशार्णसरसीरुहं भजे ॥

Beginning of the Commentary:—

नमामि परमात्मानं गुरुरूपं सनातनम् ।
पादुकापञ्चपद्यानां वक्ष्यामि गुरुदेशनात् ॥

6799.

5118. *Gurupādukāstotra.*

Substance, country-made paper. 18 × 3½ inches. Folia, 3. Lines, 7. Extent in ślokas, 90. Character, Bengali. Appearance, old. Complete.

In the colophon of the text portion in the present as well as the following MS the hymn is assigned to the *Ūrddhvāmnāyatantra :*

इत्यूर्द्ध्वाम्नायतन्त्रे शिवपञ्चवक्त्रविनिर्गतं गुरुपादुकापञ्चकस्तोत्रं समाप्तम् ।

It is also assigned to the *Rudrayāmala* (*Cat. Cat.* I, 156) and the *Viśvasāra* (AS., p. 56).

The text is accompanied by the commentary of Durgādāsa Vidyāvāgīśa Bhaṭṭācārya, who is here and in the following MS simply called Durgā Vidyāvāgīśa. Another MS of the commentary is described in L. I. 329.

The last line of the commentary agrees with that of the commentary attributed to Raghunandana Nyāyālaṅkāra (HPR. I. 977).

Beginning of the Commentary :—

गुरुपादुकास्तोत्रस्य टीका लिख्यते । तद्यथा । द्वादशार्ण-
सरसीरुहं भजे सेवां करोमीत्यर्थः ।

Post-colophon Statement :—

लिखितं श्रीरामप्रसादशर्मणा ।

6800.

5289. *Gurupādukāstotra.*

Substance, country-made paper. 17 × 3½ inches. Folia, 3. Lines, 8. Extent in ślokas, 90. Character, Bengali. Appearance, fair. Complete.

The text is here accompanied by the commentary of Durgādāsa.

6801.

3917A. *Gurupādukāstotra.*

Substance, country-made paper. 14½ × 4½ inches. Folia, 2 (marked 21 and 22). In Tripāṭha form. Character, Bengali. Appearance, old and dilapidated. Incomplete.

The present MS contains portions of the text (from middle of verse 5) and the commentary (from verse 3) of Durgādāsa.

6802.

164. *Gurupādukāstotraṭīkā.*

Substance, country-made paper. 17½ × 3½ inches. Folia, 3. Lines, 7. Extent in ślokas, 90. Character, Bengali. Appearance old. Complete.

The MS contains the commentary of Durgādāsa, who is called here Vidyāvācaspati.

6803.

3917B. गुरुकवचम् । *Gurukavaca.*

Substance, country-made paper. 14½ × 4½ inches. Folia, 23A–25A. Lines, 11. Extent in ślokas, 50. Character, Bengali. Appearance, old and dilapidated. Complete.

Beginning :—

श्रीपार्वत्युवाच ।

देवेश परमेशान भक्तानुग्रहकारक ।

कुलधर्मरतान् वीरान् तेषां सुसिद्धिकारकम् ॥

ब्रूहि मे कृपया शम्भो यदि प्रीतिर्ममोपरि ।

साधकानां हितार्थाय भुक्तिमुक्तिप्रदायक(ः) ॥

Colophon :—

इति श्रीमदागमसारे विश्वसारोद्धारे श्रीगुरुकवचम् समाप्तम्

6804.

2848. [गुरुस्तोत्रकवचसंग्रहः । *A collection of hymns to Guru*]

Substance, country-made yellow paper. 13 × 3½ inches. Folia, 2. Lines, 10, 11. Character, Bengali. Appearance, good. Complete.

This contains (1) गुरुपरम्परास्तोत्र (Fol. 1) assigned to the *Ni[ga]mayogasāra*, (2) गुरुपरम्परास्तोत्रकवच (Fol. 1B–2A) assigned to the *Nigamayogasāra*, (3) गुरुकवच (Fol. 2A–2B) assigned to the *Samayātantra*, and (4) गुरुपंक्तिकवच (Fol. 2B) assigned to the *Gurutantra*. The present MS has been described in L. X. 4078–81.

6805.

9640. परमहंसकवचम् । *Paramahaṁsakavaca.*

Substance, country-made paper. 10½ × 5 inches. Folia, 3. Lines, 9. Extent in ślokas, 59. Character, Nāgara. Appearance, fair. Complete.

Different deities are invoked here for the protection of different parts of the body.

Beginning:—

पार्व्वत्युवाच

भगवन् सर्व्वधर्मज्ञ सर्व्वशास्त्रविशारद ।
कवचं श्रोतुमिच्छामि हंसस्य परमस्य च ॥ १ ॥
त्वत्प्रसादान्महादेव श्रुताश्च विविधा विभो ।
तस्मै कथय देवेश यदि स्नेहो[ऽस्ति] मां प्रति ॥ २ ॥

Colophon:—

इति श्रीरुद्रयामले हरगौरीसंवादे परार्द्धे परमहंसकवचं सम्पूर्णमस्तु ।

Śaṃkarācārya.

6806.

2299. **अव्यक्तमूर्त्तिमानसपूजनम् ।** *Avyaktamūrtimānasa-pūjana.*

Substance, country-made paper. 7½ × 3 inches. Folium, 1. Lines, 12 (in all). Extent in ślokas, 10. Character, Nāgara. Appearance, fair. Complete.

The present MS has been described in L. X. 4040. The introductory portion agrees partially with that of the hymn called *nirguṇamānasapūjā* (*The works of Sri Sankaracharya*, Srirangam, Vol. 18, pp. 107ff).

6807.

5538B. **योगतारावली ।** *Yogatārāvalī.*

Substance, machine-made paper. 8 × 6 inches. Folia, 2. Lines, 26 in all. Complete in 29 verses.

This refers to the efficacy of different yogic practices. It has been published in the *Works of Sankaracharya* (Sri Vani Vilas Press, Vol. 16, pp. 115ff).

6808.

9899. आनन्दबोधलहरी । *Ānandabodhalaharī.*

Substance, country-made paper. One long sheet of paper 21 × 9½ inches in size. Lines, 66. Extent in ślokas, 30. Character, Nāgara. Appearance, good. Complete in 18 stanzas.

The hymn under the name *Jīvanmuktānandalaharī* complete in 17 stanzas has been published in the *Works of Sri Sankaracharya* (Sri Vani Vilas Press, Srirangam, Vol. 16, p. 137–41).

Concluding verse not found in the printed edition :—

मौने मौनी गुणिनि गुणवान् पण्डिते पण्डितश्च
दीने दीनः सुखिनि सुखवान् भोगिनि प्राप्तभोगः ।
मूर्खे मूर्खो युवतिषु युवा वाग्मिनि प्रौढवाग्मी
धन्यः कोऽपि त्रिभुवन(वि)जयी योऽवधूतेऽवधूतः ॥

Colophon :—

इति श्रीमत्परमहंसपरिव्राजकाचार्य-श्रीमच्छङ्कराचार्यविरचितं आनन्दबोधलहरीस्तोत्र[ं] समाप्तम् ।

6809.

10906. *Ānandabodhalaharī.*

Substance, country-made paper. 6½ × 3½ inches. Folia, 7. Lines, 6. Extent in ślokas, 29. Character, Nāgara. Appearance, fair. Complete in 17 verses.

The colophon of the present MS refers to the hymn as *Ānandalaharī.*

6810.

2019. [स्तवकवचसंग्रहः । *Collection of hymns.*]

Substance, country-made paper. 11 × 5½ inches. Folia, 1–16. Lines 14. Character, Nāgara. Appearance, old. Complete.

It professes to contain the Stavakavaca section of the *Tantrasāra* and it begins with the line:

अथ तन्त्रसारद्वतीयपरिच्छेदः लिख्यते स्तोत्रसंग्र + लिख्यते ।

As a matter of fact, it contains a number of hymns occurring in the *Tantrasāra* though not of course always in the order followed in the latter. Portions from the section on Dīkṣā dealing with the proper time for the ceremony are also found in Fol. 12A–13B.

The following is the list of hymns found in the *Tantrasāra:*

गणेशस्तवराज (Fol. 2A–2B), हरिद्रागणेशकवच (2B–3A), सरस्वतीस्तोत्र (3A–4A), त्रिपुरास्तोत्र (4B–5B), सर्वार्थनाम[त्रिपुरा]कवच (5B–6B), दुर्गाशतनामस्तोत्र (6B–7A), दुर्गाकवच (7A–7B), महिषमर्दिनीस्तोत्र (7B–8B), महिषमर्दिनीकवच (8B–10A), लक्ष्मीकवच (11A–12A).

The following is the list of hymns not found in the *Tantrasāra:*

गणेशरक्षाकरस्तोत्र (Fol. 1), गुर्वष्टकस्तोत्र attributed to Śaṁkarācārya (4A–4B), लक्ष्मीस्तोत्र assigned to the *Prapañcasāra* (10A–11A), तुलसीस्तोत्र assigned to the *Garuḍapurāṇasāra* (14A–14B), तुलसीकवच assigned to the *Brahmāṇḍapurāṇa* (14B–15A), स्वामिकार्तिकस्तोत्र (15A–15B), भैरवाष्टकस्तोत्र (15B–16A), रामपञ्जरस्तोत्र (16A–16B), वाणाष्टक (16B). The last three are attributed to Śaṁkarācārya.

Of these the गुर्वष्टक and the भैरवाष्टक have been published in *The Works of Sankaracharya* (Vol. 18, pp. 89–91, 140–2), स्वामिकार्त्तिकेयस्तोत्र and the तुलसीकवच have been printed in the *Stavakavacamālā* (p. 748, 863) and the लक्ष्मीस्तोत्र and तुलसीकवच are published in *Bṛhatstotraratnākara* (p. 173, 366). The beginnings of the remaining hymns are quoted below :—

गणेशरत्नाकरस्तोत्र begins

मौलिं महेश्वरपुत्रोऽव्याद्भालं पातु विनायकः ।
त्रिनेत्रः पातु मे नेत्रे शूर्पकर्णोऽवतु श्रुती ॥

तुलसीस्तोत्र begins

त्वन्मूले सर्वतीर्थानि त्वन्मध्ये सर्वदेवतम् ।
त्वदग्रे सर्ववेदेषु तुलसि त्वां नमाम्यहम् ॥

रामपञ्जरस्तोत्र begins

रमस्व चित्त राघवे विदेहकन्यकाधवे ।
महेशचित्तगौरवे मुनीन्द्रगीतवैभवे ॥

बालाष्टक begins

वरदाभये पुस्तकाक्षमालां
विलसत्पाणिसरोजभासमानाम् ।
शरदिन्दुसहस्रकोटिवक्त्रां
परमानन्दमयीं प्रणौमि बालाम् ॥ १ ॥

6811.

9147. [*Stavakavacasaṃgraha.*]

Substance, country-made paper. 11½ × 5½ inches. Folia, 1–4. Lines 14. Character, Nāgara. Appearance, old.

This contains six hymns:

I. Hymn of Rādhā and Kṛṣṇa containing their various names (Fol. 1–3A):

Beginning :—

श्रीभगवानुवाच ।

जयति श्रीपरमानन्दकृष्णपादपवङ्करी ।

श्रीकृष्णवदनाम्भोजमधुपानमधुव्रता ॥ १ ॥

श्रीकृष्णनयनानन्दसदाकर्पूरवर्त्तिका ।

श्रीकृष्णाननपूर्णेन्दुराधिका चारुचन्द्रिका ॥ २ ॥

श्रीकृष्णरूपपाथोधिलहरी हेमवैभवा ।

श्रीकृष्णमालतीहारसुगन्धवरभूषणा ॥ ३ ॥

श्रीकृष्णपरमानन्दसरःपङ्कजकुड्मला ।

श्रीकृष्णयामिनीरम्यचन्द्रोदयसुखोत्सवा ॥ ४ ॥

Colophon :—

इति श्रीबृहद्ब्रह्मसंहितायां द्वितीयपादे भूलोकवर्णने श्रीवृन्दावन-
चरित्रे मन्त्रद्वयाराधननिरूपणे नामाष्टकाध्यायः ।

II. निवेदनाष्टक (Fol. 3A):

Beginning :—

हंसस्वरूपं रुचिरं विधाय यः सम्प्रदायस्य प्रवर्तनार्थम् ।

सतत्त्वसाक्षात्सनकादिकेभ्यो नारायणं तं शरणं प्रपद्ये ॥

Colophon :—

इति श्रीभगवत्प्रणिपातपूर्वकं निवेदनाष्टकं सम्पूर्णम् ।

III. •सनकादिप्रणिपाताष्टक (3A–3B):

Beginning :—

कुमारभावेन विधाय वेषं यो ब्रह्मचर्यं सुदृढं वि + ध्यत ।

परिस्फुरद्गौरिममहिताङ्गं नमाम्यहं श्रीसनकादिकं तम् ॥

Colophon :—

इति श्रीसनकादिप्रणिपत्चतुष्कं समाप्तम् ।

IV. नारदशरणागतचतुष्क (3B):

Beginning :—

य: सर्वलोकस्य हितं विधातुं समुद्य+++दयाक्षरयातिरेकात् ।
सतश्च राधागमसद्भूव श्रीनारदं तं शरणं प्रपद्ये ॥

Colophon :—

इति श्रीनारदशरणागतचतुष्कम् ।

V. निम्बार्कशरणागतिचतुष्क (3B–4A):

Beginning :—

महानुभावेषु पुरस्कृतो + बभार दीक्षां किल नारदाख्यः ।
कृपाम्बु +°+ + दधानं तं श्रीजनिम्बार्कमहं नमामि ॥

Colophon :—

इति श्रीनिम्बार्कशरणागतिचतुष्कं ज्ञेयः ।

VI. राधाकवच (4A–B):

Beginning :—

श्रीपार्वत्युवाच ।
देवदेव महादेव प्रेमप्रीतिप्रदायकम् ।
राधायाः कवचं देव कथय प्राणवल्लभ ॥

Colophon :—

इति श्रीब्रह्मयामले गौरीशङ्करसंवादे राधाकवचं समाप्तम् ।

This kavaca does not agree with the one assigned to the *Nāradapañcarātra* and printed in the *Bṛhatstotra-ratnākara* (Bombay, 1932, pp. 185–8).

6812.

9642. [*Stavakavacasaṃgraha.*]

Substance, country-made paper. 5 × 3¼ inches. Folia, 1–20+1–6+1–14 stitched in book-form. Character, Nāgara. Date, 1613 Saṃvat (?). Appearance, old.

This MS contains (1) कार्तवीर्यकवच (Fol. 1–20B) agreeing with the one described under No. 6785 above, (2) गायत्री-हृदय (Fol. 1–6A) which agrees with the hymn of the same name described under No. 6720 above, (3) आदित्यहृदय (Fol. 1–14B) which agrees with the famous hymn of the same name (*Stavakavacamālā*, Vasumati Press, pp. 128–148) but is incomplete here, running up to a portion of p. 145 of the printed edition.

Post-colophon Statement of the portion containing the *Gāyatrīhṛdaya* :—

अद्येह श्रीतत्नोदावास्तव्य मै(यो)थिलमोकबातोषगोपालानुचरेण गोपीनाथेन हरिकृष्णपठनार्थं परार्थञ्च लिखितमिदम्। शुभमस्तु।
संवत् १६१३ वर्षे शाके १४७८।

6813.

[2444. *Stavakavacasaṃgraha.*]

Substance, country-made paper. 8¼ × 5 inches. Lines, 11. Folia, 1–230 (bound in book-form). Character, Nāgara. Appearance, fair. Complete.

This contains the following 43 items:

1. गङ्गासहस्रनामस्तोत्र from the Kāśīkhaṇḍa (I. 29) of the *Skandapurāṇa* (Fol. 1–11A).

2. हरिहरनामावलिस्तोत्र from the Kāśīkhaṇḍa (I. 8. 99–112) of the *Skandapurāṇa* (Fol. 11B–12B).

3. दुर्गास्तोत्र from the Kāśikhaṇḍa (II. 72. 37–80) of the *Skandapurāṇa* (Fol. 12B–15A).

4. सिद्धिविनायकस्तोत्र in 19 verses from the *Nṛsiṃhapurāṇa* (Fol. 15B–16B).

Beginning:—

इक्ष्वाकुरुवाच ।

नमस्कृत्वा महादेवं स्तोष्येऽहं तं विनायकम् ।
अभिषेके सदा तेन स्तुतः स्कन्देन यः पुरा ॥

5. श्रीमद्भगवद्गीता (Fol. 17A–52B).

6. वासुदेवसहस्रनामस्तोत्र from the Anuśāsanaparvan (Ch. 149 of the Chitrasala Press edition, Poona, 1933) of the *Mahābhārata* (Fol. 53A–59B).

7. विष्णुस्तवराज in 140 verses from the Śāntiparvan (Ch. 47 of Chitrasala Press edition, Poona, 1932) of the *Mahābhārata* (Fol. 60A–66B).

8. विष्णोरनुस्मृतिः from the Śāntiparvan (Ch. 195 of the Southern Recension, Madras, 1936) of the *Mahābhārata* (Fol. 66B–71A).

9. गजेन्द्रमोक्षण in 178 verses from the Śāntiparvan of the *Mahābhārata* (Fol. 72A–81A).

This contains a version of the story of the greatness of Nārāyaṇa as related in the *Bhāgavatapurāṇa* (VIII. 2-3).

10. दशहरास्तोत्र from the Kāśikhaṇḍa (I. 27. 157–184) of the *Skandapurāṇa* (Fol. 81B–82B).

11. गीतासार from the *Mahābhārata* (Fol. 83A–86B).

This is published in the *Gītāgranthāvalī* (Basumati Press, Calcutta, pp. 244–62). It principally deals with the mystic significance of the syllable *Om*.

12. गीतास्तुति (Fol. 86B–88B).

This hymn is usually recited before a recitation of the *Bhagavadgītā*.

13. गर्भगीता (Fol. 88B–89B).

This speaks of the superiority of self-realisation over everything else. It has been printed in the *Gītāgranthāvalī* (Basumati Press, Calcutta, pp. 720–4).

14. षडक्षरमहागणपतिस्तोत्र from the *Liṅgapurāṇa* (Fol. 90B).

Beginning :—

नमामि देवदेवेशं वक्रतुण्डमहाबलम् ।
षडक्षरगणोपेतं नमामि गणमुक्तये ॥

15. गणेशसहस्रनामस्तोत्र from the *Gaṇeśapurāṇa* (Fol. 91A–100B).

Beginning :—

मुनिरुवाच ।
कथं नाम्नां सहस्रं तु गणेश उपदिष्टवान् ।
शिवदं तन्ममाचक्ष्व लोकानुग्रहतत्पर ॥

16. सदाशिवसहस्रनामस्तोत्र from the *Padmapurāṇa* (Fol. 101A–112B).

Beginning :—

एकदा मुनयः सर्वे द्वारकां द्रष्टुमागताः ।
वासुदेवं च सोत्कण्ठाः कृष्णदर्शनलालसाः ॥
... ...
मार्कण्डेय उ ।
त्वं विष्णुः कमलाकान्तः परमात्मा जगद्गुरुः ।
तव पूज्यः कथं शम्भुरेतत् सर्वं वदस्व मे ॥

17. हरि(हर)स्तोत्र from the *Bhaviṣyottarapurāṇa* (Fol. 113A–114B).

अर्जुन उवाच ।

भुक्तिमुक्तिप्रदो देवः सर्वकामफलप्रदः ।
सर्वसिद्धिकरो देव नमस्तुभ्यं जनार्दन ॥
येन भक्त्या जगन्नाथ मानवो याति सद्गतिम् ।
ममोपरि दयां कृत्वा मयि ब्रूहि सुखावहम् ॥

18. परशुरामसहस्रनामस्तोत्र from the *Agnipurāṇa* (Fol. 115A–121B).

श्रीराघव उवाच ।

अहं तत्त्वपरश्राम विचरन्ति स्वलीलया ।
इत्युक्तं वः समभ्यर्च्य प्रणिपत्य कृताञ्जलिः ॥
... ...
यस्य पादार्पणात् सिद्धिः सेप्सितं नौमि भार्गवम् ।

19. दत्तात्रेयस्तोत्र from the *Mahābhārata* (Fol. 122A–122B).

Beginning:—

नारद उवाच ।

अत्रिपुत्रो महातेजा दत्तात्रेयो महामुनिः ।
तस्य स्मरणमात्रेण सर्वपापैः प्रमुच्यते ॥

20. रामसहस्रनामस्तोत्र from the *Liṅgapurāṇa* (Fol. 123A–130B).

Another MS of the hymn has been described under No. 6768 above.

21. सूर्यसहस्रनामस्तोत्र from the *Bhaviṣyottarapurāṇa* (Fol. 131A–137A).

Printed in the *Stavakavacamālā* (pp. 154–166).

22. सूर्य्यस्तवराज from the *Śāmbapurāṇa* (Fol. 138A-138B).

Well-known in Bengal and printed in various stotra collections (*Stavakavacamālā*, p. 151-2).

23. रेणुकासहस्रनामस्तोत्र from the *Padmapurāṇa* (Fol. 139A–148B).

Beginning :—

गिरिपृष्ठे सुखासीनं शङ्करं लोकशङ्करम् ।
प्रणतः परिपप्रच्छ संशयस्थः षडानन[ः] ॥
श्रीस्कन्दोवाच ।
तात सर्वेश्वरस्त्वं हि सर्वतः सर्वभावन[ः] ।
कथयस्व प्रसादेन रहस्यं सकलार्थदम् ॥

24. भवानीसहस्रनामस्तोत्र from the *Rudrayāmala* (Fol. 149A–158B).

Other MSS of the hymn have been described under Nos. 6700–1 above.

25. महालक्ष्मीसहस्रनामस्तोत्र from the *Skandapurāṇa* (Fol. 159A–169A).

Beginning :—

कदाचिन्मुकुन्दो नाम वाराणस्यां महामुनिः ।
विश्वनाथं समालोक्य निषण्णो मुक्तिमण्डपे ॥

26. महालक्ष्मीस्तोत्र from the *Skandapurāṇa* (Fol. 169B–170A).

Beginning :—

अगस्त्य उवाच ।
मातर्नमामि कमले कमलायताक्षि
श्रीविष्णुहृत्कमलवासिनि विश्वमातः ।
क्षीरोदजे कमलकोमलगर्भगौरि
लक्ष्मि प्रसीद सततं नमतां शरण्ये ॥

27. कालिकासहस्रनामस्तोत्र from the *Kālikākulasarvasva* (Fol. 171A–180B).

Another MS of the hymn has been described under No. 6638 above.

28. गायत्रीसहस्रनामस्तोत्र from the *Viṣṇuyāmala* (Fol. 181A-188A).

Another MS of the hymn is described under No. 6725 above.

29. आदित्यहृदयस्तोत्र from the *Bhaviṣyottarapurāṇa* (Fol. 189A–196B).

Another MS of the hymn is described under No. 6812(3) above.

30. आर्यास्तोत्र in 109 verses by Mahāmudgalabhaṭṭa Sūri (Fol. 197A–202B).

This is the same as the *Rāmāryāśataka* several MSS of which have been described in VII. 5690–2 above.

31. सौन्दर्यलहरीस्तोत्र in 102 verses by Śaṁkarācārya (Fol. 203A–211B).

Other MSS of the work have been described under Nos. 6679ff above.

32. गङ्गाष्टक by Śaṁkarācārya (Fol. 212A-212B).

This agrees with the *Gaṅgāṣṭaka* as published in *The Works of Sri Sankaracharya* (Sri Vani Vilas Press Edition, Vol. 18, pp. 101–3).

33. शिवकवच from the Skandapurāṇa (Fol. 213A–215B).

Another MS of the hymn has been described under No. 6751 above.

34. हनूमत्कवच from the *Brahmāṇḍapurāṇa* (Fol. 216A–219A).

Beginning :—

Fol. 217B, श्रीराम उवाच ।

हनूमान् पूर्वतः पातु दक्षिणे पवनात्मजः ।

पातु प्रतीच्यां रक्षोघ्नः पातु सागरपारगः ।

35. भगवन्नाम (Fol. 219B–220B).

Beginning :—

अथ स्तोत्रं प्रवक्ष्यामि देवि तव विशेषतः ।

यच्छ्रुत्वा च दिवारात्रौ सर्वबन्धैर्विमुच्यते ।

36. महिम्नः स्तोत्र (Fol. 221A–223A).

For other MSS of the hymn cf. ASB. VII. 5579ff.

37. चर्पटपञ्जरिकास्तोत्र of Śaṁkarācārya (Fol. 224B–225A).

For another MS cf. No. 6781 above.

38. कालनाथाष्टक (Fol. 225B).

Beginning :—

परेतभूतवेतालकरतालसमन्वितम् ।

प्रवर्तितं महाताण्डवं भजे कालभैरवम् ।

39. उपमन्युस्तोत्र of उपमन्यु (Fol. 226A–227A).

This is a hymn to Śiva, which has been published in various stotra collections (e.g., *Bṛhatstotraratnākara*, pp. 110–2).

40. नवग्रहस्तोत्र (Fol. 227A-B).

This consists of nine verses, each intended for one of the nine planets. It is published in *Stavakavacamālā* (pp. 670–2).

41. मङ्गलाष्टक of Śaṁkarācārya (Fol. 228A).

Beginning :—

विधेरज्ञानेन द्रविणविरहेणालसतया
विधेयाशक्यत्वात्तव चरणयोर्याच्युतिरभूत् ।
तदेतत् क्षन्तव्यं मम जननि निःशेषकरुणे
कुपुत्रो जायते क्वचिदपि कुमाता न भवति ॥

42. सूर्य्यस्तोत्रशतनामस्तोत्र from the Vanaparvan (Ch. 3, v. 16–28 of the Chitrasala Press Edition, Poona, 1930) of the *Mahābhārata* (Fol. 228B).

43. रामरक्षास्तोत्र in 32 verses (Fol. 229A–230B).

Other MSS of the hymn have been described in ASB. VII. 5695–8.

6814.

4784. [*Stavakavacasaṃgraha.*]

Substance, palm-leaf. 12 × 2½ inches. Folia, 1–14+2 (without any mark). Lines, 5 on a page. Character, Bengali. Appearance, old.

This contains the following six hymns :

(1) भगवतीस्तोत्र (Fol. 1-2B).

Beginning :—

अथातः सम्प्रवक्ष्यामि सन्निधानार्थं मम्बिकाम् ।
\+ + + + + + +
सर्व्वकामप्रदं दिव्यं श्रुत्वा चार्त्तिविनाशनम् ॥
येन संस्तुतमात्रेण + + विनश्यति ।
\+ + + + + + +
ॐ नमस्ते शिवे शिवे + + + ॥

Colophon :—

इति श्रीब्रह्मयामले शिवाघोडशिकार्णवे भगवतीस्तोत्रं समाप्तम् ।

(2) दक्षकस्तवः (Fol. 3A–6B).

Beginning :—

हरिहरकमलासनाद्यां चन्द्रसूर्य्याग्निनेत्रां शशिखण्डशेखराम्
+ + + + श्रीनाथविद्यावागीश्वराद्यस्तुताम् ।
भक्तिभावानतो भक्तिभावादरं भक्तिमुक्तिप्रदां देवीं
शिवां सर्व्वशक्त्युद्भवां विश्ववन्द्योद्भवां भूर्भुवःस्वर्भवाम् ॥

Colophon :—

इति श्रीशङ्कराचार्य्यविरचितसिद्धलक्ष्मीस्तवः समाप्तः ।

(3) हृल्लेखास्तव (Fol. 6B–8B).

The hymn agrees with the one occurring in the *Prapañcasāra* (XI. 49–70).

(4) महामायास्तव (Fol. 8B–10A)

Beginning :—

भैरव उवाच ।

आधारचक्रस्थितां देवीं सुषुम्नाधारमध्यगाम् ।
भूर्भुवःस्वर्गतां नित्यां सर्व्वदेहे व्यवस्थिताम् ॥
नमामि सर्व्वदेवीनामालयं सर्व्वकामदाम् ।
नमोऽस्तु ते महामाये विश्वरूपावतारिणि ॥
नाडीत्रितयमध्यस्थे षट्चक्राधारवासिनि ।
सदाकाशचरे देवि सहस्रदलसमन्विते ॥
आदिषोडशपत्रस्थे भैरवानन्दकारिणि ।
अकचटतपयशैर्मन्त्रैः सदाश्रितकलेवरे ॥

Colophon :—

इति षोडशवाहविके षष्ठभैरवतन्त्रे अष्टादशपटलोद्धृतमहामायास्तवः समाप्तः ।

(5) अपराजितास्तव (10B–13A).

Another MS of the hymn has been described under No. 6766 above. In the present MS however it is assigned to the *Bhagavatīpurāṇa*.

Colophon :—

भगवतीपुराणे महाविद्या अपराजितास्तोत्रं समाप्तम् ।

(6) प्रत्यङ्गिरास्तोत्र (Fol. 13B–14B, and two unmarked folia).

Though referred to in the colophon as प्रत्यङ्गिरामन्त्रो-द्धार it is nothing but an incomplete copy of the *Pratyaṅgirāstotra*, another MS of which has been described under No. 6712 above. One Fol. after Fol. No. 14 appears to be missing in the present MS.

6815.

6086. [*Stavakavacasaṃgraha.*]

Substance, country-made paper. 6½ × 4½ inches. Folia, 19+7+17+7+14+5+9 (bound in a book-form). Lines, 9. Character, Nāgara. Appearance, good.

Drawings of three Tantric deities on three small sheets of paper are found along with this MS.

First Batch of leaves:—

(1) त्रिपुरसुन्दरीकवच (Fol. 1–12A).

Beginning :—

श्रीदेव्युवाच ।

देवदेव महादेव भक्तानां प्रीतिवर्द्धन ।

यत्सूचितं पुरा नाथ किमर्थं न प्रकाश्यते ॥

राजराजेश्वरीदेव्यास्त्रिपुरायाः शुभावहम् ।

कवचं यदि मे प्रीतिः कथयस्व वृषध्वज ॥

Colophon :—

इति श्रीवामकेश्वरीतन्त्रे श्रीमहाचक्रपीठे श्रीमद्राजराजेश्वरी-श्रीमहात्रिपुरसुन्दर्याः कवचं सम्पूर्णम् ।

(2) त्रिविक्रमकवच (Fol. 12B-13B).

Beginning :—

श्रीभैरव उवाच ।

ॐ अधुना कथयिष्यामि रहस्यं मम पार्व्वति ।

त्रिविक्रमाख्यं कवचं मन्त्रगर्भं महेश्वरि ॥

Colophon :—

इति श्रीरुद्रयामले तन्त्रे त्रिकूटारहस्ये चतुर्विंशः पटलः सम्पूर्णः ।

(3) सौभाग्यकवच (Fol. 13B–19B).

Another MS of the hymn is described under No. 6671 above.

Second Batch of leaves:—

(1) त्रैलोक्यमोहनकवच (Fol. 1–7A).

Another MS of the *Kavaca* has been described under No. 5815 above.

Third Batch of leaves:—

त्रिपुरसुन्दरीसहस्रनामस्तोत्र (Fol. 1–17).

Beginning :—

कैलासशिखरे रम्ये नानारत्नोपशोभिते ।

कल्पपादपमध्यस्थे नानापुष्पोपशोभिते ॥

... ...

कदाचित् सुखासीनं भगवन्तं जगद्गुरुम् ।

... ...

प्रणम्य शिरसा नाथं कारणं विश्वरूपिणम् ।

कृताञ्जलिपुटो भूत्वा प्राह तं शिखिवाहनः ॥

ॐ स्कन्द उवाच ।

देवदेव महादेव सृष्टिस्थित्यन्तकारक ।

किं गुह्यं परमं लोके किमेकं सर्व्वसिद्धिदम् ।
किमेकं परमं श्रेष्ठं किं लोके स्वर्गमोक्षदम् ॥
... ...
... ...

श्रीमहादेव उवाच ।
साधु साधु त्वया पृष्टोऽस्म्यहं पार्व्वतीनन्दन ।
अस्ति गुह्यतमं विप्र कथयिष्याम्यसंशयम् ॥
... ...
यस्या योनौ जगत्सर्व्वमद्यापि वर्त्ततेऽखिलम् ।
यस्यां प्रलीयते चान्ते यस्याश्च जायते पुनः ॥
... ...
तस्या नामसहस्रन्ते कथयामि शृणुष्व तत् ॥
... ...
ॐ कल्याणी कमला काली कराली कामरूपिणी ।
कामाख्या कामदा काम्या कामिनी कामचारिणी ॥

Colophon :—

इति श्रीवामकेश्वरतन्त्रे हरकुमारसंवादे श्रीराजराजेश्वरीमहा-
त्रिपुरसुन्दरीसहस्रनामस्तोत्रम् ।

Fourth Batch of leaves:—

(1) महात्रिपुरसुन्दरीस्तोत्र (Fol. 1–3B).

Beginning :—

ॐ अस्य श्रीत्रिपुरसुन्दरीतत्त्वविद्यास्तोत्रमन्त्रस्य श्रीदक्षिणा-
मूर्त्तिः ऋषिः पंक्तिश्छन्दः श्रीमहात्रिपुरसुन्दरी देवता... ...
... ...
... ...
जप्त्वीवीजं बीजवर्यैकमौलिं
मन्त्री नित्यं यो जपेद्भक्तिपूर्व्वम् ।
जित्वा शत्रून् निर्भयः साधकेन्द्रः
कुर्य्याद्राज्यं देवि + + + + + ॥

End :—

इति श्रीत्रिपुरसुन्दर्य्याः स्तोत्रं श्रीमन्त्रविग्रहम् ।
रहस्यमेव सर्व्वस्वं गोपनीयं महेश्वरि ॥

Colophon :—

इति श्रीमहात्रिपुरसुन्दरीस्तोत्रं समाप्तम् ।

(2) महात्रिपुरसुन्दरीपञ्चाङ्गभूतस्तवराज (Fol. 3B–7A).

Beginning :—

श्रीईश्वरउवाच ।
अधुना शृणु देवेशि स्तोत्रं तत्त्वनिरूपितम् ।
महात्रिपुरसुन्दर्य्याः सर्व्वस्वं सारमुत्तमम् ॥

Colophon :—

इति श्रीरुद्रयामले तन्त्रे महात्रिपुरसुन्दरीपञ्चाङ्गभूतस्तवराजः समाप्तः ।

Fifth Batch of leaves:—

(1) कामेश्वरकवच (Fol. 1–7A).

ॐ श्रीदेव्युवाच ।
ॐ भगवन् करुणाम्भोधे शास्त्राम्भोनिधिपारग ।
दासो परमभक्तास्मि वरं दातुमिहार्हसि ॥

श्रीभैरवः ।
ॐ कथयस्व महेशानि कमितो वरमिच्छसि ।
यत् किञ्चिन्मनसोऽष्टं स्यात्तद्दातुं ते क्षमोऽस्म्यहम् ॥

श्रीदेव्युवाच ।
कामेश्वरस्य देवेश कवचं देवदुर्लभम् ।
शीघ्रं मे दयया ब्रूहि यद्यहं प्रेयसी तव ॥

Colophon :—

इति श्रीविश्वसारतन्त्रे पार्व्वतीपरमेश्वरसंवादे श्रीकामेश्वरकवचं समाप्तम् ।

(2) शिवकवच (Fol. 7B–12B).

Another MS of the *Kavaca* is described under No. 6751 above.

(3) शिवस्तोत्र (Fol. 13A-14A).

The hymn agrees with the one occurring in the *Tantrasāra* (Bangavasi Press edition, pp. 776-7).

Sixth Batch of leaves :—

(1) गुरुस्तोत्र of Jyotiṣprakāśa (Fol. 1–4A).

Beginning :—

विश्वोत्तीर्णं विश्वमयं मायमनन्तं
सच्चित्सौख्यात्मानमखण्डं निखिलाद्यम् ।
वेद्यं वेदैः कोविदवर्य्यैः सुरवन्द्यं
श्रीनाथेशं श्रीशिवमीडे गुरुमीशम् ॥

The last line quoted above occurs at the end of each verse of the hymn proper.

End :—

एतत्सद्गुरुवन्दनं प्रविदधौ श्रीकेश्वरः कौलिकः
पद्यैर्मत्तमयूरवृत्तरचितैर्ज्योतिष्प्रकाशाभिधः ।
श्रीमच्छ्रीशिवपादभक्तिसुधया मत्तो मयूरो यथा
स्तुन्वन् वाग्गुम्फमेघगं सद्गुरुं केकाभिरावन्दते ॥
श्रीमद्गुरुस्तोत्रमिदं सुपुण्यं
यो भक्तलोकः प्रपठेत्त्रिसन्ध्ये ।
प्राप्ते मुहूर्त्तेऽहनि वा स भूयात्
सद्देशिकाङ्घ्रेः कृपया कृतार्थः ॥

Colophon :—

इति श्रीगुरुस्तोत्रं समाप्तम् ।

The text of the hymn is followed by what would appear to be the concluding verses of a commentary on the hymn by Govinda Kaula, disciple of Jyotiṣprakāśa.

These verses run:—

शाकेऽम्बरागगजद्युतिप्रमिते तपस्ये
श्यामाष्टमीगुरुमहेह्नि कवेः सुपूर्णा ।
कौलेशसाहिबपदस्तवदीपिकासौ
गोविन्दकौलविहिता विभवाय भूयात् ॥
एषा श्रीगुरुसच्चिदद्वयमहेशस्यात्मनः संस्तुतिः
कौलानां कुलबोधभास्करकरस्वान्ताम्बुजभासिका ।
शिष्याणां सुविमर्शनात् कुलकलाकौलाकुलानां वृत-
द्वैतध्वान्तविदारिणी प्रभवतात् प्राक् सम्प्रदायोत्तमा ॥
सम्पूर्णेयं महाविद्याविमर्शानन्दवर्धिनी ।
विवृतिः श्रीगुरुस्तोत्रे नाम्ना कुलप्रबोधिनी ॥
रचिता स्वविनोदार्थं स्वबोधाद्वैतार्थहर्षदा ।
नासूयितव्यं विद्वद्भिर्मतान्तरसमुत्सुकैः ॥

The verses are followed by a colophon which runs:—

इति श्रीमहामहेश्वराचार्यवर्यश्रीज्योतिष्प्रकाशकौलानन्दनाथ-पादपद्मोपजीविश्रीगोविन्दकौलविरचितं श्रीगुरुस्तोत्रं सम्पूर्णं समाप्तं चेति शिवम् ।

(2) गुरुभक्तिस्तोत्र of Cidrūpa Kaula (Fol. 4B–5B).

Beginning:—

ॐ ध्येयं भक्तैर्भक्तिवरेण्यं शिवरूपं
रूप्यं रूपे रूपकलाभिः परिपूर्णम् ।
स्वच्छं स्वच्छैर्गम्यमगम्यं भवमध्ये-
नित्यं वन्दे कौलकुलेशं गुरुमीशम् ॥

The last line quoted above occurs at the end of every verse of the hymn.

Colophon :—

इति श्रीमहामाहेश्वराचार्यवर्यश्रीनाथिवकौलानन्दनाथपाद-
पद्मोपजीविचिद्रूपकौलविरचितं गुरुभक्तिस्तोत्रं सम्पूर्णं समाप्तम् ।

Seventh Batch of leaves:—

(1) गुरुवरपादुकास्तुति (Fol. 1–4A).

Beginning :—

ॐ हेरम्बं क्षेत्रपालञ्च वागीशं वटुकं तथा ।
श्रीगुरुं नाथमानन्दभैरवं भैरवीं पराम् ॥
प्रणम्य संविन्मार्गस्थानागमस्थानगुप्तमान् ।
प्रायश्चित्तं प्रवक्ष्यामि सर्व्वतन्त्राविरोधतः ॥
... ...
प्रामादिकमहादोषप्रविलापनकारणम् ।
प्रायश्चित्तं परं सत्यं श्रीगुरोः पादुकास्तुतिः ॥

Colophon :—

इति श्रीगुरुवरपादुकास्तुतिः समाप्ता ।

(2) महागणपतिकवच (Fol. 4B–7A).

This agrees with the *Kavaca* contained in the *Devīrahasyatantra* (Ch. 28, Fol. 88A–89B of the MS described under No. 5880 above).

(3) गणपतिस्तोत्र (Fol. 7A–9B).

The *Kavaca* agrees with the one occurring at the end of Chapter XIII (verses 131–51) of the *Śāradātilaka*.

Appendix.

6816.

5536. परमानन्दतन्त्रम् । *Paramānandatantra.*

Substance, country-made paper. 10 × 4½ inches. Folia, 1–215 of which Fol. 90 is missing. Lines, 8-9. Extent in ślokas, 3,600. Character, Nāgara. Appearance, good. Complete (but for one fol.) in 25 ullāsas.

This is identical with the work described under No. 5998 above.

6817.

11336. शिवताण्डवम् । *Śivatāṇḍava.*

Substance, country-made yellow paper. 13 × 5½ inches. Folia, 1–76. Lines, 10-11. Extent in ślokas, 3,000. Character, Nāgara. Appearance, old. Incomplete.

The present MS contains Chapters 12–14 of the first part accompanied by the commentary, *Mallādarśa*, of Premanidhi.

Fol. 77–89 of the MS, also marked *Mallādarśa* in the left upper corner of each Fol., deal with *Yantras* described in other portions of the Tantra as well as elsewhere.

Another MS of a bigger but anonymous commentary of the same name having slight occasional agreements with the present commentary has been described under No. 5971 above.

The name of the commentator is thus indicated in the present MS:

श्रीमन्मचैतन्यचरासुरेन्द्रा-
श्रया द्विजः प्रेमनिधिस्तु कश्चित् ।
यन्मावलीं श्रीशिवताण्डवीयां
करोति वाचैरपि जन्मसाराम् ।

[This is introductory verse No. 8, which follows the first seven verses quoted under No. 5971 above.]

Fol. 2A, तत्र दुरूहतमपदानि कतिचन यद्यपि चौधरिनीलकण्ठ-प्रभृतिसूरिभिर्व्याख्यातान्येव तथापि तावता दुर्बोधतरयन्त्रावलीसारं नाल्पज्ञानां हृदयसरणिमारोढुमर्हतीति श्रीमहाराजाधिराजश्रीमच्चैवम्मदेवैराज्ञप्तः श्रीकाशी-पुरनिवासी कूर्माचलाधिष्ठितकुलपरम्परायाः पन्थोपनामकः प्रेमनिधिनामा कश्चिद्द्विजः पुनरपि यन्त्रावलीं विशदीकरोति

Though the name of the author is not indicated in this way in the other MS, it refers to other works of the author in terms that clearly point to Premanidhi as its author as well (अस्मत्कृतभक्तितरङ्गिण्यादिग्रन्थादवसेयम्—end of the commentary on Chapter 12, Fol. 104A).

The chief interest of the commentary is historical and not ritualistic. It contains a unique panegyric of 84 verses of the royal patron of the author. The description in it of each *Yantra* is concluded by a verse describing the author's patron or one of his ancestors, children or relatives referred to as having obtained success through the worship of the *Yantra* under description. Only the first one of these verses is found in the portions preserved in the other MS (Fol. 123A).

The text of the panegyric together with an account of the author is under publication in the JRASB.

Of the works and authors mentioned in the commentary mention may be made of the following:—

भट्टोजिदीक्षित (2B), भक्तितरङ्गिणी (2B, 3B), नीलकण्ठ (3A, 7B, 8A, 9B, 13A, 19B, 22A, 23A, 36A, 45A, 47A, 48A, 56B, 60B), श्रीहर्ष (19B).

6818.

11353. महाकालसंहिता । *Mahākālasaṃhitā.*

Substance, country-made yellow paper. 9¼ × 4¼ inches. Folia, 69–302. Lines, 7. Extent in ślokas, 2,000. Character, Nāgara. Appearance, good. Incomplete.

MSS containing stotras and mantras assigned to the work are noticed in *Cat. Cat.* I. 434, II. 99, 216, III. 93, ASB VIII. 6058.

Colophon :—

302A, इति श्रीमहाकालसंहितायां नैमित्तिकपूजाविधानकथनं नाम द्वाषष्ठतमः पटलः ।

6819.

5720D. [तन्त्रराजतन्त्रटीका ।

Commentary on the Tantrarāja-Tantra.]

Substance, country-made paper. 9½ × 4½ inches. Folia, 25–39. Lines, 9–12. Character, Nāgara. Appearance, fair. Incomplete.

This contains a fragment of a commentary on a very small portion of the work (I. 64–88). It refers to the author of *Manoramā* (Fol. 31A) and *Nidhi* (Fol. 32A).

6820.

11305. कुब्जिकामतम् । *Kubjikāmata.*

Substance, country-made paper. 12½ × 5½ inches. Folia, 1–208 of which two are marked 73. Lines, 12. Extent in ślokas, 3,000. Character, Nāgara. Appearance, fair. Complete in 50 chapters.

Another incomplete MS has been described under No. 5804 above. It refers to an original and earlier text

of the cult (मूलग्रन्थे त्वया देव गुह्यमार्गेण प्रोद्धृतः—Fol. 113A, एतद् संक्षेपतः ख्यातं विस्तरश्च पुरागमे—Fol. 137B), as also to works belonging to different branches of Sanskrit literature (ते व्याख्याता समापूर्वं लोकमार्गेण ज्योतिषे—Fol. 114B, *Labdhvinītantra*. Fol. 147B, *Aghoriḍāmaratantra*—Fol. 149A).

For an account of the society's collection of manuscripts of works on the cult of Kubjikā cf. YRASB, 1937, pp. 158-9.

6821.

11358. रुद्रयामले त्रिकूटारहस्यम् ।

Trikūṭārahasya from the Rudrayāmala.

Substance, country-made paper. 8½ × 4 inches. Folia, 1–22. Lines, 7. Character, Nāgara. Appearance, good. Incomplete.

The present manuscript covers chapters 17–32 of the work and contains 16 kavacas of Trikūṭā or Tripurā. A MS containing a portion of the earlier part of the work has been described under No. 5882 above. The kavaca contained in chapter 24 of the work is described on p. 865 above.

6822.

11296. परातन्त्रम् । *Parātantra.*

Substance, country-made paper. 10 × 3½ inches. Folia, 1–42. Lines, 6. Extent in ślokas, 670. Character, Nāgara. Appearance, good. Incomplete.

Same as the work described under No. 5953 above. Only the last folium seems to be missing in the present MS.

6823.

11352. सांख्यायनतन्त्रम् । *Sāṃkhyāyanatantra.*

Substance, country-made paper. 9½ × 4 inches. Folia, 1–65. Lines, 8. Extent in ślokas, 1,200. Character, Nāgara. Date, N.S. 983. Appearance, good. Complete in 34 chapters.

Same as the work described under No. 6084 above.

Post-colophon Statement :—

नैपालिके वह्नगजिरन्ध्रकेऽब्दे रवे सुगुक्ले खलु कार्तिकेऽस्मिन् ।
सांख्यायनं तन्त्रतिथौ रवौ वै बुधे रमानन्दद्विजस्य सूनुः ॥
कमलानन्दरामोऽसौ भूदेवो द्विजपालकः ।
वगलायाः प्रयोगादि ह्यलिखत् पुस्तकं मुदा ॥

संवत् ९८३ । मिति कार्त्तिक सुदि ७ बुधवारच.........
रमानन्दरामोपाध्यायस्यात्मजश्रीकमलानन्दरामोपाध्यायेन सांख्या-
यनतन्त्र............. ।

6824.

11356. स्वर्णतन्त्रम् । *Svarṇatantra.*

Substance, country-made paper. 8 × 4 inches. Folia, 2–48. Lines, 7. Character, Nāgara. Appearance, fair. Incomplete.

The work is similar in nature to, if not identical with, the work described under No. 6101 above.

Beginning :—

धातुयोगाख्यकल्पश्च पूर्वमेव प्रकाशितः ।
रसानां करणे तन्त्रं पूर्वमेव प्रकाशितम् ॥ ५ ॥
श्रीधातुकरणे तन्त्रं पूर्वमेव प्रकाशितम् ।
हरितालश्च कथितः स तु सप्त प्रभेदतः ॥ ६ ॥
किन्तु स्वर्णाख्यतन्त्रन्तु न म[म] कथितं प्रभो ।

6825.

11314. सौभाग्यतन्त्रम् । *Saubhāgyatantra.*

Substance, country-made paper. 11 × 6½ inches. Folia, 1–10. Lines, 11. Character, Nāgara. Appearance, good. Complete in 11 chapters.

The work deals with the rules of muttering mantras. A MS of the work is described in L. II. 909.

Beginning :—

ॐ अखण्डैकरसानन्दनिष्यन्दामृतविग्रहम् ।
चिन्मात्ररूपिणीं विद्यां वन्दे स्वानन्दसुन्दरीम् ।
अथ वक्ष्ये विस्तरेण पारायणविधिं परम् ।
य[स्य] विज्ञानमात्रेण साक्षात् परशिवो भवेत् ॥

Colophons :—

Fol. 1B, इति श्री(पाराय)सौभाग्यतन्त्रे पारायणविधावपवर्गवादि-निरूपणं नाम प्रथमपटलः; 2A, °पञ्चाङ्गक्रमनिरूपणं नाम द्वितीयपटलः; 3A, °षोडशाङ्गपीठसन्तत्यादिनिरूपणं [नाम] तृतीयपटलः; 3B, °पारायण-संख्यानिरूपणं चतुर्थपटलः; 6A, °मन्त्रपारायणनिरूपणं नाम षष्ठ(म)पटलः; 7B, °भूतिपारायणान्तर्निरूपणं सप्तमपटलः; 8A, °मुद्रापारायणान्तर्निरूपण-मष्टमपटलः; 9B, °विद्यानित्यापारायणान्तर्निरूपणं नवमः पटलः; 10A, °रमामायाकामाख्यापारायणत्रयनिरूपणं दशमपटलः; 10B, °आम्नायपारायण-निरूपणं नामैकादशः पटलः ।

ADDENDA ET CORRIGENDA

(The additions and alterations indicated below are meant for the descriptive portions of the manuscripts the catalogue numbers of which are indicated on the left-hand side.)

5805. Substitute 'complete in 25 chapters' for 'complete'.

5807. Add 'It may be of the nature of a short commentary on the *Matasāra* described in Nep. I, p. 222'.

5819. Add 'It does not seem to agree with the MSS of the work described in Nep. I, p. 22, 224'.

5866. Substitute 'deals with general topics like different modes of worship and the different castes' for 'treats of Vaiṣṇava worship'.

Add 'The old collection of the Society possesses a MS of the work containing four sections, each complete in several chapters, accompanied by the commentary of Rāmānanda or Rāmacandra'.

5867. Add 'The legend of the deity as narrated in the work is summarized in English in *D. R. Bhandarkar Volume* (pp. 77–81). A MS of the work which may be identical with the present one is described in HPR. I. 250.'

5888. Omit 'according to the Kaula form'.

5892. Add 'This generally agrees with the *Narapatijayacyarā*'.

5893. Substitute 'second part' for 'last part'.

5898. Substitute 'character, Newari' for 'character, Kuṭila'.

5913. Add 'Character, Bengali'.

5920. Add 'HPR. II. 241 is a different work with the same name'.

5924. Add 'Same as *Samayācāra-tantra* incomplete with nine chapters (HPR. I. 241). It deals with left-handed form of worship in connection with the Śrīvidyā'.

5925. Substitute 'incomplete' for 'complete in 14 chapters'.

5928. Add 'Published in the Tantrik Texts Series (Calcutta, 1917) in 35 chapters'.

ADDENDA ET CORRIGENDA

5971. Substitute 'by Premanidhi (?)' for 'by Ghanaśyāma'.

5975. Substitute 'character, Newari' for 'character, Kuṭila'.

5982. Substitute 'incomplete' for 'complete' and add 'The work has been edited with a running summary, on the basis of the only known MS described here, in the *Journal of the Royal Asiatic Society of Bengal*, Vol. 4, 1938, pp. 467–77)'.

5985. Substitute 'describes a MS complete in 17 chapters, the beginning of which agrees with that of chapter 12 in the present MS' for 'which also .... different work'.

6001. Add 'A MS containing chapters 31 and 32 has already been described under 5888'.

6002. Add 'For a comparison of the MSS of the society with the printed editions of the work and a summary of the legend of Kṛṣṇa as narrated in the work, see *Sāhitya Pariṣat Patrikā*, Vol. 46, pp. 296–300. The old collection of the Society possesses two MSS of the work complete in 37 chapters which agree with the wrongly numbered chapters of the MSS described here.'

6054. Add 'An edition of the work complete in 65 chapters has been published in the Princess of Wales Sarasvati Bhavan Texts Series No. 61 (Benares, 1937)'.

6104. Add in the beginning 'It deals with what may be called the science of breath'.

6131. Add 'character, Nāgara'.

6146. Add 'On the obverse of the last leaf occurs the name of the owner :—पुस्तकमिदं श्रीधीर शिवरामस्य ।'

6185. Add 'An edition of the work has been published in *Sarvamūla* or Collected Works of Ānandatīrtha (pp. 768–785, Kumbhakonam, Śaka, 1833)'.

6204. Add 'Another complete MS of the work is found in the Vidyāsāgar collection belonging to the Baṅgīya Sāhitya Pariṣat. The work deals principally with the details of Kaula rites. An edition of the work is being published at Comilla.

6264. Add 'Another edition of the work with introduction, appendices and exegetical notes has been published in the Sarasvati Vihar Series, No. 4, (Lahore, 1938)'.

ADDENDA ET CORRIGENDA

6275. Substitute the following description in place of the one given: 'This appears to be a part of a Nyāya work which deals with Mahavidyā. It refers to a *Ṭīka* in 1.14. A number of works dealing with the same topic have been published in G.O.S. (No. XII) under the title *Mahavidyānumāna* (Baroda, 1920) to which my attention was drawn by my friend and colleague Mr. D. C. Chatterji'.

6304. Add 'A work called the *Kālībhaktisudhārṇava* (which may or may not be identical with the present work), is referred to by Kāśīnātha in his commentary on the *Karpūrastava* (No. 6627 above, Fol. 26B) as a work by himself'.

6324. Add 'An edition of the work, complete in 11 chapters, has been published in the Tantrik Texts Series, Vol. XXI (Calcutta, 1940)'.

6344. Add 'Another edition af the work with English Translation and Introduction has also been published (Adyar, 1934)'.

6435. Add 'The present MS contains chapters 3–8 and portions of chapters 1, 2, 3, 9 and 14'.

6555. Add 'A MS of a small Bengali work called *Haramekhalā* containing prescriptions for various ailments and subjugation of women is found in the Baṅgīya Sāhitya Pariṣat, Calcutta'.

6576 } Add 'Kṛṣṇānanda' in bold types as heading above 6576 and
6578 } 'Anonymous' above 6578.

6607. Add 'This may be identical with a Jain work of the same name and of the same author (Winternitz, *History of Indian Literature*, Calcutta University, Vol. II., p. 583'.

6666. Add 'An English translation of the hymn and the commentary was published by R. Ananthakrishna Shastry (Ootacamund, 1925).

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I. Titles.

References are to catalogue numbers. Asterisks refer to titles not found in the *Catalogus Catalogorum*.

II Authors.

References are to catalogue numbers.

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